

**I Aggeus the**  
**Prophete declared**  
**by a large com-**  
**mentarye.**

**The earnest loue that I**  
**bear to thy house hath**  
**caused me. 20. 21. 69.**

**Whom I have chosen**  
**to be my house, and to**  
**be the house of me,**  
**20. 21. 69.**

**I. P. I. C.**

**Printed at London by**  
**W. P. H. H. H. H. H.**  
**of September.**  
**1560.**





A p̄face to all that loue the  
earnest promouinge of Gods glo-  
rye, in his Church by  
true religion.



Although the com-  
men vsage of dedicating  
bookes, is to require the  
defense of some wor-  
thy parsonage of lear-  
nyng or authoritie for  
the thing that it is writtē: yet the ma-  
iestie of the matter in this booke, is  
suche, that it rather defendes than se-  
kes defense, & therāple of p̄p̄phet,  
which writes it not to one but many,  
suffers me not to sende it, to any one  
sorte of menne particularly, but ge-  
nerallye to all that shoulde vnsigne-  
lye promote the encrease of gods glo-  
rye, byrause al degrees of menne, doe  
owe a duetye to the buildinge, of this  
gods house. And if anye offence be ta-  
ken (as God knowes, none is purpo-  
selye gyuen) the defense of manye is  
greater than of a felow, and that au-  
thoritye or credite, whiche one manne  
alone can not bring to passe, al ioynt-  
lye together shal more easely obtaine.

### The Preface.

The Prophete is sente from God to the Prince, the hiegh Priest and the people : to I speake to the rulers, the ministers & communality. The chiefe intent of his Prophecie, is to stirre all to the speedy buildinge of gods house, which they had so long neglected : my labour is to bringe some of euery sort (for all is not possible) to an earnestte furtheringe of gods true religyon, of late moste mercifullye restored vnto vs, which not long agoe, most cruelly was persecuted, of many yet hated, & of euery manne almost now to collye followed and practised. But if this Prophecy were read and deelye considered, with such a hongry desyre of gods glorie, as the Prophete spake & wrote it, and I for my parte and poore abilitye, haue declared it: I doubt not, but the good should be stirred by gods spirite, more earnestlye to seke gods glorie & the froward should be afrayd of gods plague, & ashamed stubberlye to stryue agaynst the truthe continuallye.

The state of religion in these our miserable dayes, is muche lyke to the  
trou



### The Preface.

troublesome time & this prophet lived  
in: God graunt that after many gene-  
rations scoldes it maye take lyke root  
in vs, as it dyd than in theim. After  
the longe captiuitie of Gods people in  
Babylon, God gaue them gracious  
king Cyrus, which set them at liberty  
and sent them home to builde Goddes **Ezra. i.**  
house: So after our longe Romish sla-  
uery, God raysed vs vp good kynges  
which restored in good herte that long  
had ben buryed, and loosed vs fro the  
bondage of straiting gods, foreyne po-  
wers, cruell hypocrites, and wicked i-  
dols. And as after that theye freedom  
vnder good Cyrus, caused the treachery  
of Haman for negligentie burying  
gods burying. And not long after  
mylde **Ester** came bloody Antiochus **Ester. iii.**  
for theye fallynge from God: So for  
our talkyng gospel, and not for  
walkyng nor folowynge it; but for  
gracions late **Julian** crept into a **Pathe. i.**  
swarm of counsailors, flyngling to  
death all that wold not worshippe  
gods, nor beleue theye doctrine: And  
god for his mercies sake, graunt & now  
for our vnthankfull coloures in gods

A. iij.

cause



The preeace.

II. CO2. II.

cause vnder our myld Ester, brast not  
out agayne bloudy Antiochus with  
his whelpes, inslly to aueng our cold  
slacknes in gods religion, & insensible  
dulnes. Gods word is neuer offered &  
geuen in vaine, o2 to vs at oure plea-  
sure: but it worke either saluacion in  
the that here helene & folowe it, o2 els  
condemnation in them that proude-  
ly despise it, sturdely rebell, o2 forgetful-  
ly do heare, & vnbankfully receaue  
his merries. Wherefoze as after a  
storme foloweth a calme, & after win-  
ter cometh sommer: so now where god  
hath giuen a breathing tyme, (lest our  
weakenes, had not bene able to haue  
borne his heauy displeasure any lon-  
ger) let vs earnestly apply our worke,  
whyle wee haue tyme, for the nighte  
hell come whan no man shall be able  
to worke. If this be true than (as it is  
most true in deede) that euery deede of  
our saylor Christ, is our instruction  
and example to folowe: and also that  
what thinges soeuer are written, they  
be wrote for our learning (as sa. Paul  
teacheth) let vs cal to remembraunce,  
what zeale & earnestte loue our saylor  
Christ,

Rom. 12.

### The p[re]face

Christ, especially shew[ed] in building  
his fathers house, and restoring the  
true understanding of the scriptures,  
from the superstitious gloses of the  
scribes and pharises, and also what  
a fervent desire of promotinge gods  
gloze our fathers haue shew[ed] afore  
vs, that wee maye be good scholars of John. ii.  
oure scholemaster Christe Iesus, and Luke. xix.  
obedient child[re] walking in the steppes  
of our fathers. Our Lorde and sa-  
viour Christ, comming into the tem-  
ple, and finding it full of bees sellers  
& straungers, was grieved to see gods  
house so misused, gave a whippe and  
droue them all out, saying: My house  
is a house of prayer, but ye haue made  
it a den of theues: so surely al Chri-  
stians, whiche vnfeignedly beare the  
name of Christ, and zealously loue the  
building of his house, wold gladly see  
sinne punished, and lament that the  
whip of gods discipline is not shak in  
gods house, to the confusion of al gre-  
uous theues, whiche if they can not get  
in at the doore, by lawfull meanes,  
wll climbe in at the windowe, and for  
a litle money wll sell, bodies & soules

### The Preface.

of the shepe, and make good house the  
popes market place. But as she that  
had so muche worke to doe, that she  
could not tell where to beginne, fate  
her bone & left all vnbone: so I say,  
woylhelpe wyse menne see so manie  
thinges oute of order in gods house, &  
so litle hope of redresse, that they can  
not tell, whiche to correcte or amende  
fist, and therefore lets the whippe  
lye still, and euerie manne to do what  
him list, and sinne to be unpunished.  
The worse is come to such a dis-  
solute libertie, and negligent forget-  
tinge of god, that menne slepeinge in  
sinne, neede not so muche a whippe, to  
dzyue anye out of the church, so fewe  
come there, but they neede a great sort  
of whips to dzyue some fewe thither-  
warde, so come into a church on the  
Sabboth day, and ye shall see but fewe  
though there be a sermon: but the ale-  
house is euer full. Well worth the pa-  
pisses therfore in their hande, for they  
be earnest, zelous and painful in their  
doinges, they will build their kingdome  
more in one yere with fire and sagot,  
than the colde gospellers will doe in  
seven.



### The Preface.

Seuen. A popishe summoner, spy, or  
promoter, will vayne me to the church  
with a word, to heare a latten masse,  
than seuen preachers will dylige in a  
weekes preachinge, to heare a goodys  
sermon. What a condemnation shal  
this be to all such, as haue the whippe  
of gods correction in their hand, to see  
the wicked so diligent, and earnest in  
their doinges, to sette up Antichrist:  
Christian rulers and officers of all  
sortes: hauinge the whippe of correc-  
tion in their hand, hath by gods lawe,  
and the princes so coldly behaued the  
selues, in setting up the kingdome of  
Christ, that neither thei giue good ex-  
ample thein selues in diligent pay-  
ntage, and resoytinge to the church,  
nor by the whippe of discipline vayne  
others thitherward. Where apperes  
in any Christians, in these our dayes  
this earnest yele of Christ, to promote  
gods glory by such correction, & we may  
say we be his folowers. I feare rather  
that Christ, of whom we more talke,  
than diligently folowe, or earnestly  
loue, for this colde slacknes that he  
sees in vs, will say vnto vs. Because

Revela. iii



**The Preface**

**Summer. rrb** ye be neither hate nor love. I will spue  
you out of my mouth. Whiners turn  
ned alwaie gods anger from his peo-  
ple, because so zelously bee awoken  
gods quarell and punished, that with  
kennele which other winched at. Da-  
uid seinge gods glory defaced, and his  
enemies so contemptuoflye to forget  
the lawe of the lord, was so grieved  
that he sayd. The earnest loue that he  
bare toward god, made him to pine &  
waie, because his enemies had for-  
gotten the worde of god. Elias fleinge  
from cruell Iesabell thætining to kill  
him, because hee had destroyed Baals  
pyles, lyued in wildernes, desired  
he might dye, so he was swerpe of his  
lyfe to see howe manye were fallen to  
Idolatrye, and howe fewe (or none as  
he thought) worshipped truely the li-  
vinge god. Though Jehu was a evill  
man otherwaies, yet god gaue him  
a worldehlye blessing, & commaunded  
him so: his earnest ze in rooting out  
the posterite of Achab, pulling downe  
Baall, & his sacrificinge pyles, ma-  
kinge a common lakes of the house,  
were they worshipped him. S. Pauls  
seyngs

**Psal .c. xix.**

**iii. king. xix**

**iiii. king. v.**

### The Preface.

Reuering the Corinthians, rather reioy-  
ce in the correction than lamentinge of punishment  
that sylthynes committed amonge i. corin. v.  
theym: that one of theym had defyled  
his stepmother, writes vnto them, re-  
bukes theym all sharply because they  
had not corrected him, and wylles them  
all to assemble theym selues in the  
name of God, & excommunicate and geue  
him to Sathan that hadde done this  
wickednes, not to eate & drynke with  
him, that he myght be ashamed, re-  
pent, and amende. So whereas they  
create zeale and loue toward God and  
his house buyldyng, standes eyther in  
correctyng euill and lamentinge the  
defacinge of gods gloze, or els in wis-  
shinge and doing good therto and for-  
deringe it to our powres: so the first  
parte to be earnestly folowed: These  
fewe examples shall serue, for the o-  
ther, therbe so many that it is harder  
to tel wher to ryde, then wher to be-  
gyne.

Moses in the wyldernes, wyllynge  
to make a Tabernacle & place where  
the people shoulde resorte to worshyp  
theyr God, had the princes and people

### The Preface.

**Ero. xxxv.** so liberally to offre and bypnye to the  
makynge thereof, golde, syluer, preli-  
ous stones, sylke, purple, beare, iron,  
brasse, and tymbre, of all sortes suche  
plenty, that they woulde haue geuen  
more then nedeth. Dauid earnestlye  
desyrynge to buylde a house for the

**i. Co. xxv.** **Loz.** (yf God woulde haue suffered  
hym) lest he son Salomon so great  
plentye of all thynges necessarye to  
that buyldynge in a readynesse, that he  
fynished that costly buyldynge in tenen  
yeares. Good kynge Cyrus restored a  
gayne to Goddes people all that rauen-  
ous Nabuch. hadde robbed from  
theym: Cyrus, Darius, Artaxerxes,  
and hys byrnes gaue oute of theyr  
treasures to the building of the tem-  
ple & meintendunce of theyr sacrifices  
accordynge to the lawe of Moyses,  
sufficientlye that they might pray for  
the kynge, his chyldren, and the com-  
mon wealth.

**Eloza. 67** Constantinus the first Christian Em-  
perour gaue great libertie to the By-  
shoppes and other ministers. Iustini-  
anus, Theodosius, Carolus magnus  
Ludouicus Pius, &c. augmented and  
en-



### The Preface.

increased the same with landes and labours. This zeale and earnest love to build gods house, and punyſhe synne was in our fathers : this liberalitie was in Princes & rulers that understood not gods benefites and mercies ſo plentifully as we do. They pacified gods wrath in correcting sinne, & we prouoke his plagues with heappynge of sinne : They were greued & wearye of theyr liues when they ſee Gods enemies deſpiſe his worde, we wink and cloke it, we laugh and ſmile at it, and thynke it not to be a fault. They were offended if wickednes were unpunished, and the partie not aſhamed that ſinned, and we be offended yf any man go about to ſee it puniſhed, or the offendour aſhamed. They were liberal in geuyng, relieuyng & maintaynyng the miniſterie, we are greedy in ſnatchyng and pluckyng away from them : They were ready to defende with priuileges the miniſters, that they ſhoulde not be withdrawen from doyng theyr dutie, and we bynd them to ſuch clogges, that they canne not doe theyr dutie: They reſtorred al  
that



### The Preface.

that was taken from them, and we  
studdy daylye how to gette more from  
the. When I compare these doinges  
together, and see howe good successe  
the one had, and Gods Church was  
gloriously builded that way, it makes  
me to quake when I loke what shall  
fall vpon vs, going so farre cleane con-  
trary way: Surely both they and we  
go not in the ryght waye. The Lorde  
for his crucified Christes sake, which  
came downe from the bosome of his  
father, to teache vs to builde hym a  
house here, that afterward we might  
raigne in glozy with him there: grafit  
vs al, in all degrees from the higheste  
to the lowest, suche an earnest simple  
loue to the true building of his house,  
as the Prophete here teaches vs, that  
vprightly we myght walke the right  
way that he hath gone afoze vs. If  
the Prince and nobilitie wyl mainte-  
ayne that honorable estate that God  
hath called them to, and auoyde the  
bondage of foreyne powers: If the  
Bishoppes and clergie wyl fede gods  
people with the liuely foode of oure  
soules, gods doctrine and discipline, &  
not

### **The Preface.**

not with mans inventions: for the people to truely serue god and obey their Prince, flee from Idolatrye, and escape gods plagues: lette vs ioynthe together earnestlye abhorre poperye, coꝛrecte sinne, turne vnto the Lorde, delyght in his wooꝛde, reuerens his ministers, bee diligent in prayer, that we maye be lyuely stones, meete for his building, and become the temples of the holye ghoste, where he with the father and the sonne. iiii. persons and one God, may dwell and be prayesed.

Amonge many other thinges that I a poore woꝛkeman in gods house, wold haue sayde to encourage other woꝛkemen, and specially those that shoulde be the chiefe buylders & pylles of his church, these few thinges at this time shal serue, because the printer makes hast, and I haue not leasure.

James Wykinton Maister of S. Johns Colledge in Cambridge, to the readers.

My earnest loue to God, hath pinte me a waye, because my enemies haue forgotten thy woꝛdes, Psalm. 119.

I haue bene earnestlye felous for the lord God of hostes, because they haue forsaken thy couenaunt. 3. king. 16.

THE HISTORY OF THE  
CITY OF LONDON  
FROM THE FOUNDATION  
TO THE PRESENT  
TIME  
BY  
JOHN STOW  
1597

THE HISTORY OF THE  
CITY OF LONDON  
FROM THE FOUNDATION  
TO THE PRESENT  
TIME  
BY  
JOHN STOW  
1597



# The prophet

Aggeus.

**I**n the secōde yeare  
of kynge Darius,  
in the fyrst moneth  
and the fyrste daye  
of the moneth, the  
worde of the Lorde was sent  
by the hande of Aggeus the  
Prophet, vnto Zerubabell the  
Sonne of Salathiel, ruler  
of Iuda and vnto Josua the  
Sonne of Josedec the chiefe  
priest sayinge.

**I**n asmuche that the yeare mo-  
neth and daye, when this Prophecy  
was spoken, be so diligently noted  
of the Propete: & also that in which  
Kynge's dayes, by whom and to whō  
it was prached, is so diligently men-  
tioned, it makes much for prouynge  
the truethe of the Prophecie, and that

Notinge of  
circumsta-  
ces, is a to-  
ke that the  
thyng is  
true which  
is telled.



An exposition vpon  
we shoulde the rather beleue it. For  
they that wyll teach lyes, vse not so  
eractly to declare the circumstances,  
wherein thynges were done, least in  
examination of the same, thynges be  
proued contrary, & they found lyers.

The dyffer  
rynge of appoynted of .xl. yeares, teacheth vs  
Goddes punishment, the patience and long sufferance of  
God, who wyll not punish so soone  
declareth as we do a faulte, but tary and looke  
hys longe for our repentaunce and amendment  
sufferinge as he dydde here so longe beare the  
and oure Jewes. And also it setteth befoze vs  
slouthful. the vnthankfull disobedience, and  
nes in well slouthful negligence of gods people.  
doinge. Whiche after so mercifull a deliue-  
raunce, and bringinge them home a-  
gayne frome Babylon to their owne  
country (from whence they were led  
prysoners by Nabuchodonozor) had  
so longe and many yeares left of the  
buildinge of that house, whiche God  
wylled them so straghtly to restore.  
.i. Eia. i. And the good Kinge Cyrus had geue  
them liberty, and restored theyr olde  
ornamentes to do it withall. And in  
them we learne our owne slouthful-  
nes

the prophete Aggeus.

nes to the fulfylling of Gods lawes.  
For of our selues we be no better the  
thei, noz more diligent in wel doing,  
except God styre vs by his vnde-  
serued grace.

The Jewes for theyr disobedience  
to God & his Prophetes, preacheinge  
his woorde, accordynge to the prophe-  
cy of Jeremy, had theyr country spoy-  
led, theyr Citie Jerusalem burned,  
their temple dystroyed, they them sel-  
ues were many killed, some for hun-  
ger in the besiege of the citie, did eat  
theyr owne chyldren o: dong, and the  
rest were led prisoners to Babylō by  
Nobuchodonosor, and ther kept thre  
score & ten yeares in greate bondage.  
After these yeares ended, by the good  
kyng Cyrus, they had lycence in the  
firste yeare of his reygne, to go home  
and buylde their temple as many as  
would, and al other myght frely aide  
them with money toward that great  
costly woork. Some good amongst  
them (but fewe in comparisō) as Jo-  
robabell, Josua, Nehemia, Mardo-  
cheus & other, whose names are rec-  
kened in Esdras, toke in hande to be

Jer. ii. a.

Jerusalem  
destroyed,  
not obey-  
inge the  
Prophete,  
butte after  
returned,

i. Ezra. ii.

B. ii.

Cap.

i. Exodus. iiii  
iiii. and. v.

iiii. King.  
xvii.

Because  
we cannot  
stir vp oure  
selues to  
dooe good,  
preachinge  
is to be e-  
stemed.

ii. King. ii.

An Exposition vpon  
Captaynes of this worthe woork.  
And after they came to Jerusalem,  
they buylded an altar to serue for too  
make theyr offerings and their sacrific-  
es on, vntyl the time that the temple  
was buylded. The fyrst & seconde  
yeares of their cominge home to Je-  
rusalem, they were somethynge dili-  
gent about theyr buildinge, and layd  
the groude worke of the temple. But  
after, parttlye for complayntes of the  
rulers in the countrey (whych were  
straungers and placed there, longe  
 afore Salmanasar, and had accused  
them to the King, sayeng: if they wet  
suffered to buylde their Cytie, they  
wolde rebell, as they were wont, and  
paye no more taxes) and parttelye for  
slouthfull negligence of them selues  
they left of buyldynge vnto now this  
seconde yere of Darius, god sent this  
his prophet to stirre them vp to their  
worke. By this we may learne that  
when we lye longe on slepe in sinne,  
we cannot wake vp our selues vntyl  
God stirre vs vp by his Prophetes,  
his word, or holy spirite. For Dauid  
after he had comytted adultery with  
Urias



the Prophet Aggeus.

Miriam wyfe, and caused her husband  
to be slayne, laye without remorse of  
conscience, without repetyng for his  
euyl doinges, or asking mercy, untill  
the Prophet Nathan came and rebu:  
ked him for the same. Wherefore let  
vs not lightly regard the warnynges  
of god sent vnto vs by his preachers,  
but thankfully embrace them, prai:  
singe his holy name, that not onelye  
he hath so paciently borne vs so long,  
and not sodenly destroyed vs for our  
ynge in synne, & forgettyng him with  
out repentaunce: but now lastlye he  
hath called vs by the preachinge of  
his woorde, and restoringe vs Col:  
pel by our gracious Quene, to a new  
lyfe, whiche God graunte vs for his  
Chrystes sake.

The Jewes had nowe lyen almost  
f. lxx. yeres, not regarding the buyldyng  
of the temple, wherfore God woulde  
louingly sent his Prophet to warne  
them of their ductye, rebuke them of  
their negligences, and stirre them to  
earnestlye to go aboute that woorde.  
And although the countyng of these  
yeres be harde to count, and are the

B.iii. urelly

An Exposition vpon.

John. ii.

This temple was .xlvi. yeres in buildinge.

nerslye reckened of dyuers men, because they woulde make the Greeke histories to agre with the scriptures, I shall let al other histories passe, because they be to troublesome, and forso much that onelye whiche the scripture teacheth, for that is the easiest and plainest to vnderstande, and without all doubt true. In John we read that the Jewes asked our sauour Christ what marueylous sygne he woulde shewe to perswade theym, that hee might do suche thinges as he dyde. And he sayd to them: Destroye ye this temple, & in thre dayes I will buyld it agayne. He spake of his owne body, which he would raise vp the thirde day after they had put hym to death: but they vnderstode him of that great costlye solempne temple of lyme and stone, which now they were building and therfore sayd: Forty yeres was this temple in buildinge, and wylte thou buyld it in thre daies: Here we se how long this temple was in buildinge, although some expounde this place otherwise: yet this is not ment that they were continually working

on

**the Prophet Aggeus.**

on the same, so long (soz partlye they  
were forbydden and stopped by the  
kynge that ruled after Cyrus, and  
partly they were negligent and care-  
lesse soz it) but that there were so ma-  
ny yeres from the beginning of that  
worke, vnto the finishing of the same  
In the second yere of kynge Cyrus,  
which was also the seconde yeare of  
their returninge home to Jerusalem  
from Babilon, they layd the founda-  
cions of the temple: In the seconde  
yere of Darius, as this present place  
teacheth, they are willed by Aggeus  
to take in hand their worke agayne.  
And in the sirte yeare of this same  
Darius they finyshe it, so that from  
the seconde yeare of Cyrus, vnto the  
sirte yeare of Darius, muste be. xlii.  
yeres wherein they were buylding,  
as S. John sayth. This was a great  
negligence of Gods people and vn-  
thankfulness, so long forgetting the  
buylding of the temple, and their du-  
ty to God, after so mercifull and late  
restoring them to their countrey but  
this is all oure crooked nature bent  
vnto, except God do not onlye begin

i. Esdras. liii

i. Esdras. vi



Philip. ii.

An Exposition vpon  
the good wooske in vs, but also con-  
tynuallye leade vs in the same to the  
ende. Therefore haue wee neede to  
looke dyligently vnto oure selues,  
and praye that God would not turne  
hys mercifull eyes from vs. For yf  
he neuer so lyttell wythdrowe hys  
hande frome vs, and doo not euerye  
minute gape all oure doynge, wee  
fall into a forgetfulnes of hym and  
our dueties.

Manye doubt also whiche Darius  
thys was, that is beare named of the  
Prophete, because the Greeke hysto-  
ries make mention of diuers of that  
name, as Darius Histaspis, and Da-  
rius Longimanus wyth other mo.  
Butte because the Scripture makes  
mention of none after Cyrus tyme,  
but thys one: I wyll seeke no fur-  
ther, nor trouble you wyth suche  
harde hystes as manye doo, to make  
the Scripture and those histories to  
agree. The Scriptures make men-  
cion of no mo kynges for this buyl-  
dyng tyme, but of Cyrus, Assuerus,  
Darius, and Artaxerxes: Therefore  
in theyr dayes muste thys whole  
hystorie

Under  
what kyn-  
ges thys  
temple was  
buylded.

the Prophete Aggeus.

the stone, and those fyre and fourty  
years mentioned of saynte John,  
fulfilled. Darius I take to be  
of bande to quene Ester, and thus  
Darius to be her sonne, where by  
also the Hebrew commentaries  
agree. And althoughe other thinke  
otherwyse, yet I see no scripture  
that they hyng. Cyrus gaue synke  
licence to the Jewes to goe home  
and buyde this temple. Darius  
moued by the accusations of the ru-  
ers, dyd forbyd them to buyde any  
more. Darius brought hope in the  
name of God by his wythe Ester,  
and seying the wyckednes of his Fa-  
ther, made a bove, that yf he ener  
sygned after his Father, he woulde  
buyde the temple, & so in his seconde  
yeare he gaue the Jewes free liberty  
to go home and buyde their temple,  
renewed their Cummytyon, and  
gaue them money lyberallye to do it  
withall. Artaxerres in his seventh  
yeare sent Esdras home with great  
giftes, and gaue liberty to as many  
as woulde go with him, and so the  
woorde was synished.

Many

i. Esdr. iii.

iii. Esdras.

iiii.

i. Esdr. vii.

iii. Esdr.

# An Exposition vpon

Manye doe thinke probablye, and to whom I can well agree, that the. vii. yeare of Artaxerres was the seuenth yeare of this same Darius here named, and that Artaxerres and Darius is both one man. For Artaxerres was a common name to al the kings of Persia, as all the kings of Egypt were called Pharaos firste, and Ptolomeus after ward, what time soeuer they lyued in. And as all the Emperours are called Cesar, although they haue proper names of their owne besyde. But I will not enter further in this matter, for it is more subtille to profite, and little edification is in the searchinge of it: euerie one iudge as the scripture will best beare, and as God shall teache him.

The Jewes in reckeninge theyer yerres & monethes, haue diuers footes. For sometyme March is their fyrst moneth, and the beginninge of theyer yere, and specialllye when they count their solempne feastes, as God bad Moyses, that, that Moone wherewith they came out of Egypt, shoulde be the firste Moone in the yere. Sometyme

Artaxerres

Pharao.  
Ptolomeus.  
Cesar.

Erod. xii.



the Prophete Aggeus.

yme was September when all the Wyuers soz  
mites of the earth was gathered in tes of rec-  
to theyr barnes. Sometyne they re- kenynge  
en from the day of their cozonation ycares and  
of there kynges, as we vse diuerslye monethes  
reken also, and sometyne to be- and names  
yn at Newe ycares day. Sometime of dayes &  
at the Annunciation of the Wyrgyn monethes.  
daye comunlye called the Ladye  
ay in Lent. Sometime from the day  
of Cozonation of our kynges, and  
sometime when they pay their rentes  
as Whighelmas, Martynmas, He-  
mies daye .ec. But their spoones  
were reckned to begyn euer from the  
change of the spoone, what daye so  
uer of our spoone it chaunged, and  
not by the kalender (soz than there  
was none made) as we do. So that  
the fyrst day wylde be in the kalender  
myghte be farre frome the change  
of the spoone wylth them, as the. xiii.  
xiiii. xix. xxiii. or so forth. These  
monethes soz a long tyme, and their  
dayes alwayes, hadde not proper na-  
mes geuen them by men as we haue  
nowe, to cal them Monday, Tuesday,  
Wednesday, Fryday. And January,  
Marche,

An Exposition upon  
Marche, August, Iulye, but they re-  
ckened bothe their monethes & dayes  
thus: the first, the second, the thirde,  
fourth. &c. For we reade in the Scrip-  
ture any names geuen to monethes  
vnto the tyme of Moyses, and then  
had they no heathen names, as our  
dayes and monethes haue nowe.  
So by this reckenyng, this word  
where was spoken in the seconde  
yeare of Darius raygne, beginninge  
the yeare of the tyme at his Corona-  
cion, when soeuer it was. And in the  
first moneth from Marche, whiche is  
our August, and the first day whiche  
is not Lannus as we count, but the  
firste of the change of the spoone,  
what tyme soeuer is changed. The  
markyng of this reckenyng shall  
helpe you to vnderstande dyuers pla-  
ces of scripture, yf they be remem-  
bered, for because they use another  
manner of reckenyng then we doe.  
And althoughe it seeme to manye  
but a small matter by what names  
the dayes and monethes bee called,  
yet yf we consider it well, there is a  
greate thyng in it. The Latin men  
and

**the Prophete Aggens.**

and many other geue names to every  
daye in the weeke of some one of the  
Starres, commonlye called the Pla-  
nettes, as though the Starres ruled  
all thinges. As Sunday of the Sun,  
Monday of the Moone, Waterdaye of  
Saturne: and the monethes manye  
haue their names of Emperours, as  
July, August, for a bayne glory that  
they name shoulde not dye w<sup>th</sup>  
them, and dyuers other haue they  
names of as lyght causes.

It is hurt-  
full to call  
dayes by  
Heathen  
names.

If we remember the begynnynge  
of the names of twoo most solempne  
dayes in our weeke, Wednesday and  
Friday, we shall better perceyue the  
rest. Fabian and other Chronicles  
tell, that when the Herons inuaded  
this Realme, and there were seuen  
Kynge's rulyng here at once, they  
broughte with theym twoo Joolles,  
the one called Molen, and the other  
Fria: Or els as other wyte, it was  
a noble Captayne and his Wyfe,  
whiche for their worthines wer made  
Gods, and when they had ouercome  
the englyshe menne, they made twoo  
dayes in the weeke to be called We-  
den/day



An Exposition vpon

Wedens-  
day.

Frydaye.

densdaye & Frydaye by the names of  
theyr false Gods or captaynes, and so  
to be woozshypped, and those names  
we kepe still. Why may it not be  
thoughte to bee in remembraunce of  
those Idols or Captaynes, yf euerye  
thyng haue theyr name after theyr  
begynnyng. And this I thinke was  
the beginnyng of the Wedensdayes  
and Frydayes to be holper then the  
rest, what pretence soeuer was soude  
after to fast or halowe them. So theyr  
good euer cometh by vsyng the  
names of straunge Gods, and by re-  
ceyvyng in straungers to rule: that  
the people be conquered and destroy-  
ed, Idols with false woozshyppynge  
of god to be set vp. We neuer read in  
the Scripture, nor in anye aunciente  
wytyer on the Scripture (that I re-  
member) that eyther Monethes or  
Dayes were called by names of  
starres, Men, Idols, or false Gods,  
but Feries, as Augustine often doth  
use to call them: yea the Popes Bo-  
tues calleth the dayes in the weeke  
thus: the second & the thyrde Fery. &c.  
But now in time it is come to passe  
that

the Prophete Aggeus.

that every day in the yeaere is called  
by the name of some Saynt, and not  
in all Countreies a lyke, but as every  
Countrey is disposed to wooorshippe  
their Sainctes. In the newe Testa-  
ment I fynde no dayes named, but  
the firste of the Sabbath. &c. and the  
Lordes daye, which I take to be the  
Sonday, when John sawe his Reue-  
lation. Thus supersticion crept into  
the worlde, when men began to for-  
get callinge on the true and onely  
God, and made them Gods of everye  
deade Saincte as they list. What can  
we saye for oure selues, but that we  
put great supersticion in dayes, whē  
we put openly in kalenders and Al-  
manackes and say: these dayes be in-  
fortunate, and great matters are not  
to be taken in hand these dayes. But  
why are they unfortunate? Is God a  
sleepe on those dayes: or dothe he not  
rule the world and all thinges those  
dayes, as well as on other dayes? Is  
he weaarye that he muste reste him in  
those dayes? Or doth he geue the ru-  
linge of those dayes to some euil spi-  
rite or Planete? What shall bee the  
cause?

Reue. i.

An exposition vpon  
cause: Doth not the Scripture say  
that God made seven dayes, & when  
he had made all thinges, he dyd be-  
holde them all, and they were very  
good. Why shall we then be bolde to  
call them euill, infortunate, and dy-  
mall dayes: If God rule our doinges  
continually, why shal they not pros-  
per on those dayes, as well as on o-  
ther: God blessed the seventh daye,  
and yet we dare cal that infortunate  
euill and cursed whiche he blessed.

Althoughe it be vnpossible to re-  
dresse thys olde common erroure so  
deepely rooted in all tounges and  
Countries, yet it is not vnprofitable  
to note the begynnyng of these thin-  
ges, that thys superstition maye bee  
somethinge knowen. When God  
made seven dayes, he called them the  
first, the second, thirde, fourth, &c. but  
the last daye he called the Sabbath,  
whiche betokens rest, and hath not  
the name geuen to be called of any  
other creature, Man, Saynt, Starre  
or Idoll, but as the name soundes,  
so should we on the seventh day rest,  
from all bodysye laboure, except nede  
compell

Gene. i.



the prophet Aggens.

compell, but specially from all synthe  
synne. This is not the right waye to  
make holpe men to bee remembred,  
nor surest to anoyde Idolatrye. It  
were better to be done by wrytting  
thery Chronicles, lyues, and deathes  
of suche as were godly in dede, and  
not every Rascall, as Legends authen-  
th: Legend of Lyes does. Hope Bo-  
niface the. viii. sending them of far-  
rare woorthyping. xx. peares one  
Germanus as a Saynt, digged him  
out of the grounde and burned hym  
for an Hereticke and Authour of the  
sect called Fratricelli, and forbad to  
woorthippe suche euill men. So I  
thinke we scraping together a nom-  
ber of Sayntes as we lyst, woorthyp  
many euill persons. What holpnes  
was in Thomas Becket which had Thomas  
gotten thow dayes in the Kalender Becket of  
called by hys name, a Priestes muste Canterbu-  
ermore mumble him one wycked rye.  
memory in Mattins and Euen song.

It waspiles Rebels, and Traytours  
to their Kinges, as this stout Cham-  
pion of the Popes was, may be thus  
rewarded, it is no maruyle if many

E.i.

rebel

## An Exposition upon

rebel against the Kinges as he doth

In that that he saith: the word  
of the Lord was sent by the hand of  
Aggeus the Prophet: it teaches the  
dutie bothe of the Deare and the  
preacher. For neither must we teach  
any thing of mans devices; nor the  
Deare must regarde him so much  
which preaches, that for his cause  
we must eyther more or lesse beleue  
the thing which is taught: for the  
Preacher takes his authority of the  
word of God, and not the word  
takes his authority of the Preacher;  
but onely because it is the word of  
God, of whose trueth we must not  
doubte, but wth obedience receiue  
it. Unto the Preacher sayth Saynt  
Peter, he that speakes, let him speak  
as the wordes of God, and Aggeus  
beyng but a poore Leuite keepynge  
this rule, was not to bee despised  
more then the Priest. And wher as  
preaching and beleuyng the thynges  
preached, is the hyghest and most  
pleasunt seruice and worshipp of  
God, what things should be taught,  
and what punishment is for them  
which

The word  
of God is  
oſcipe to  
be taught  
& beleued.

1. Pet. iii.

**the prophet Aggeus:**

which doo it not, the Scripture testifies plaine. Saynt Mathew saith: they woozship me in vayne, teaching doctrines which are the commandmentes of men. And the false prophet babych runnes befo: he be sent and deceives the people, speaking in the name of God that which he was not commaunded, or els speaking in the name of false Gods, shall be put to death. Therefore let the pardoner, or the popische priestes take hede in whose names thei speak and what they teache, when for the greedy gawning of a lytle money, they condempne them selues, and set oute to sell Heauen, Purgatory, and Hel, as they were all in theyr pome: to geue at their pleasure. In the popes name they promise xl. li. an hundred markes of pardon, and for a Trentall they may be brought from Hel. The true prophets of God, as appeareth in theyr writings, alwayes be to say: thus saith the Lorde, the woo: of God was spoken to m.: &c. but the popes creatures, as Pardoners, Priests, Fryars, &c. say: thus saith

**Deu. xliii**

**E. ii.**

**popes**



# An Exposition upon?

Pope Alexander, Gregorie, John  
 Clement, or some such other lyke, &  
 nothing will they do without money.  
 Let the true Preacher teach the mira-  
 cles of God, & God hath so loved the  
 world that he gave his only begotten  
 sonne, & every one which beleues in  
 him, shal not be damned but haue lyfe  
 everlasting: & yet shal the dyabolus per-  
 dour of St. John Lacklatine be better  
 beleued, the Ch:ill which spake these  
 wordes, & promised it: yea rather the  
 people will be forgiveness of their  
 sinnes at the Pope & such his mis-  
 gets hands, the take it freely at churche  
 paying nothing therfore, such is the  
 brutish blinde unthankfulness of the  
 world: Come & bye freely without  
 money, saith the prophet, & againe: It  
 is I, it is I that putteth awaye thy  
 synnes, for myne own sake, that it  
 is not for thy money, nor the Popes  
 bulles or pardons. Let the world  
 therefore take heede, for if the blinde  
 lead the blinde, both fall in the ditch.  
 This miserable common excuse which  
 is so often in their mouthes, shal not  
 excuse them, when they say: thus we  
 are

John.iii.

Isay.lv.  
xlii.

Math.xv.

the prophet Aggeus.

are taught, our ghostly fathers saies  
to, our fathers before us haue so be-  
lieued: Chrysostome saies ye shal both fall in  
the pit. Belene no doctrine that tea-  
ches to go to heauē other waies the  
by chris feely, or which is not witten  
& obtained in a Bible, for that onely  
is the perfect word of God, & which  
onely teaches true saluacion. Look  
the 120000 testamēt throughout, cal-  
led his decrees & decretals, & you shal  
not once ther be taught to seeke com-  
fort at Christ in any trouble of mind  
but onely set out his haine glorie, &  
that he is Lord of Heauen & Earth,  
Purgatory & Hell, & if thou live ne-  
uer so wickedly be a his Chaplaine  
hauing ful authority to bring the from  
purgatory, so that thou bring them  
mony. I thinke it hath not bene oft  
heard of, that any priest giveth salde  
trental without mony, or bidde any  
saie for them selues: but if they were  
good, why should they not haue the  
for them selues. If they had charity,  
they would say them for the poore as  
wel as for the ryche, they would not  
suffer so many poore soules to lye  
C.iii, byrpyng

### An Exposition upon

brothering is negatory, as they shal  
do, no they would do nothing else  
nor say all they: Hars but say  
tes, if they had such love towards  
they: brethren as they should, and  
they were able to do, they wold  
for what charity is in him that can  
help his brother and wold not by  
means possible? But they shew  
their doings wel enough when they  
turne them to the people and say of  
your deuotion and charity praye  
for the soule of J. as though they  
should say, we pray for money wold  
not charity, but we must describe  
deuotion wold not money. Whose  
saies Prophets, Papists, and mem  
bers of Antichrist, rather than  
to be named, they be called by  
the name of Antichrist, rather than  
they be named.

Also in that he sayd, the word  
was sent by the hand of Agathe, the  
are taught how to stand preaching  
against by this word, to stand  
speaking. For as the hand of Agathe  
doe the things which shall, that any  
part of the body, so what they shall  
signify any thing to be done by the

Agathe



the Prophet Aggeus.

Minister and service of any man,  
they be to save: it was done by the  
hand of such a man. Therefore the  
word of a message which he brought  
was the Lordes, and Aggeus was  
but the servant that brought it.

So must we think of the teachers,  
they be but servants, though  
they be never so good and learned  
teachers, and their message is the  
word of the Lord. Thus saies Christ:  
it is not you that speak, but it is  
the Spirit of your Father, which  
speaketh in you. Saint Paul also saies  
thus how we should thinke upon  
him & others such teachers, when  
he saies let a man love and abide  
thus of us, that we be the servants  
of Christ, and dispensers of Gods  
secret mysteries. Therefore they  
whych like rather to be Lordes then  
servants, and be hinderers of Gods  
kingdom, rather than helpers  
full teachers of Gods holpe, will be  
by people: are not to be counted  
among the servants and ministers  
of Christ, but rather enemies, seeing  
they bring glasse more then Gods.

teachers  
are but ser-  
uants, &  
must not  
be before  
they be fit,  
but their  
word is  
Gods.  
Math. x.

1. Cor. xiii.

Liii.

And

## An Exposition vpon

And as Aggeus dyd not go this message afore he was commanded and sent by God, & therefore was a true Prophet: so they whiche thynke in the felure to teache, not called by God, no; sent by man o; directly, come often afore they be welcome, and are not true Prophetes. For it is written: let no man take bond: unto him but he whiche is called of God, as Aaron was. And the worse learned be preferred afore the better, to the ministry (if they be bothe true teachers) let not the better discipline him, but knowe God so far further then he doth, and that there be litle cause why the other is preferred afore him. As here as Zerubbabell is first named here, and set in order afore Joshua the hygh priest, and the prophet Aggeus was sent by commission les

**The churche** as to the churche magistrates this ruler is a; it teaches the preeminence that cometh aboue the po; all rulers haue afore prelation, by what name so ether they bee called. If the Pope shoulde haue receyued suche letters, and seene a Layman preferred and named afore hym, he would

**Deb. 5.**

### the prophet Aggeus

would be not haue bene well content  
and specially such a man as seer  
hell was, being neither kynge nor  
emperor. He had a copyng letter  
to the Pope Adrian the fourth, an  
English man, to Frederic the Em-  
peror, because the Emperor in his  
letters had set his name afore the  
Pope, copyng thus his super-  
scription of his letters: Frederic by  
the grace of God Emperor. As unto  
the holy father Adrian Pope. As he  
had writen thus to the most reuer-  
ent and holy father Pope Adrian  
Gods wysest heere in earth. &c. your  
poore and humble seruant Frederic  
by the grace of God Emperour of  
Aimaine. &c. he had placed the Popes  
name before his name, all had bene  
well. Because he had not, he called  
the Emperor traytour and rebel a-  
gainst God and Seynte Peter. &c.  
The common wealth of the Jewes  
was ruled first by Judges, from  
Moses unto Saul, then by Kinges  
from Dauid to their captivity in Ba-  
bylon, and now last from their capti-  
ving home, unto Christ, by the power  
of



An Exposition upon :

**Judges.** of the flocke of Juda: Their Judges  
were rayled vppon of God to deliuer  
the people; sometime of one Tribe  
or of many, sometime of other as ple  
sed God, and the chyl dren bydde me  
further the father in such authorite.

**Kynges.** Kynges were alwayes of the flocke  
of Juda onely, and the Sonne was

**Princes** King after the father, but these prin  
ces although they were so; the most  
parte of the flocke of Juda, and the  
succession was by heritage (except  
the Machabees) yet they had not  
kingly state, crowne & power:  
For they were but as Mayors or Du  
kes, and had men assigned the peo  
ple, as the Hebrew word signifies,  
Sathach, and yet they be preferred  
before the high Priest by which we  
must learne the chiefe power in all  
common wealthes, to be ioyned with  
the temporall sword, though he be

**Rom. x.** but a meane man; and that every ma  
n as Saynt Paul sayes must be sub  
iect vnder hym. The lastome notes  
well, writing on that place, that eue  
ry man must obey the civil power,  
to whom he be appointed, as evangelist.

**the 10th of the 11th.**

propheſies, or by what name ſo euer  
 he be call'd. ſheweth that he himſelfe  
 ſayng Iſtopp another ſay as I ſhew  
 and ſe to whom they claime all their  
 authoritie to be above Kings,  
 Princes, and ſuperiours. does not  
 onely obediēt to the ſmall Princes  
 him ſelfe, but left wiſſten in his ſoul  
 that we ſhould all ſwre the King  
 as the ſecond and higheſt Ruler above al  
 other. And although he Kings and  
 Rulers be ſometimes ſuch as be the  
 Incidels, and not Chriſtians, yet he  
 brookes obey them as the chiefe and  
 highſt, and rather he ſeemes to  
 be diſobedient to ſuch the ſecond one  
 of their kindes, not to ſet himſelfe  
 above them, but humble to obey the  
 in all things, and contrary to Gods  
 truth and religion. But if they re-  
 maine any thing contrary to Gods  
 lawe, we muſt anſwer ſuch the  
 Apoſtles: we muſt rather obey God  
 then man. And let no man think that  
 in diſpleaſing God, he diſpleaſe  
 man. For God who hath all men  
 in his hand, will turne his  
 face to him that obeyeth him, and will  
 ſave him.

**An Exposition upon:**

please and flatter, by displeasing and  
 displeasing God: nor we owe any  
 obedience to any man in such things  
 where in God is offended, and by so  
 doing. As England had learned this  
 lesson in the time of persecution, but  
 should never so; for at the time  
 of a woman have benighted our  
 hearts with error, and in flattery have  
 led us to the Devil, our Father, and  
 our humble hands suffered. Some  
 thought, but it had pleased God to  
 show us the error in the time of the  
 which he made himself have none  
 of our brethren, full of sinners have  
 not believed in longer place. The  
 therefore by ourselves, full of sinners,  
 that both we and all other, may have  
 our hearts from the pulling on  
 our heads the righteous scourge of  
 God for our wickedness, and the im-  
 pudent draping of the same when it  
 comes.

The text

**Thus saith the God of  
 holies, saying: this people  
 says: the time is not yet  
 come**



the prophet Haggai.

come to buy in the house  
of God.

The prophet dare speake no-  
thing in hys owne name, w<sup>ch</sup> of hys  
holle temple, but alwaies names the  
Lord who sent hym, and whose mess-  
sage he brought: whych thing alwaies  
thers must folowe most diligentl<sup>y</sup>,  
or elles they are not to be beleued.  
Saynt Paul sayeth: If I, or an angell  
from heauen should teach you any-  
ther gospel, besyde that whiche you  
have receyved, cursed bee he. And  
marke that he sayes not; if he teache  
contrary to that whiche ye have recei-  
ved, but besydes and more then that  
whiche ye receyved: for the Pope and  
hys cleergy, thynke that they maye  
for our saluacion adde more to the  
Gospel, so that it be not contrary to  
the Gospel: but Saynte Paul sayes,  
besydes or more then that whiche  
ye receyved. And Moyses sayeth:  
Thou shalt neyther put to, nor take  
away any thing from the wordes of  
God, but content thy self onely with  
that whiche he teacheth, for he onely is

true

The  
scripture  
is onely  
to bee  
taught.  
Gala. i.

An Exposition upon

Deu. xlii. And all men be Ipers, & no man  
is of hys counsell to teach thee what  
pleases o: displeases hym, excepte he  
speake hymselfe. And although Ru-  
lers maye ordeyne some thinges for  
an order in the Church, yet none of  
they: decrees or articles of our faith,  
but they may and ought to be chan-  
ged, when they be hurtful o: turne to  
any myseuse o: superstition.

And for all that, that the people  
had grievously synned in not buy-  
dyng the Lordes house so many  
yeres, yet while God dyd beutche  
saie to speake unto them by his pro-  
phets, and rebuke their synne, there  
was hope: enoughe of forgiveness, so  
that they would amende and turne  
unto God. For yke as longe as the  
physicion doth apoynt the sick man  
what he shall doe, howe to dres hym  
selfe, and what medicines to take,  
there is hope of lyfe, but if he forsake  
hym, and wyl not speake unto hym,

While we live for present breath: So as long  
god lets us God of his goodnes lets his word  
be heard by us, there is good hope of  
his word forgiveness, but if we take awaye hys  
word,

the Prophet Aggeus.

When there is no comfort left. Shall it be a to  
when Samuell was dead, asked some of his  
soul of God, but he would not speake loue, and  
to hym, neither by dreames, nor at þ taking  
the Arke of God, nor by visions: it away,  
Prophets, and than he runnes to of his dis  
Mytches. So we when God teaches pleasure  
not but are leste to amte selues, seeke i. Ikyng.  
suche vnlawfull meanes. The 16. of xlviii.  
had spen almost .xl. yeares in this ne-  
gligence of buyldinge Gods house.  
It is almost as many yeares, spere  
we vnder pretence of receyuyng the  
Gospell, and buylding Gods house,  
haue pulled it downe: and to caste  
out all the cable of Monkes, friers,  
Munnes, Chanons. &c. wec for the  
most part haue sought to enriche our  
selues, and one theise robbed an o-  
ther, and haue not of pure loue de-  
stroyed Gods enemies, nor prouyded  
for the poore, and furthered learning  
nor placed preachynge Ministers in  
place of dumme Dogges, after the  
rule of his woord as we should haue  
done, and buylded hym house. And  
what remedy do the wicked papists  
finde to redress the wpyth al? They  
pull



# An Exposition upon

shall away Gods worde, and saye  
 was neuer good world (ynce it came  
 abroad, and that it is not meete for  
 the people to haue or reade it, but  
 thei must receiue it at their mouthes.  
 They are the Purces they saye, and  
 must chowe the meate afore the chil-  
 dren eat it. Who be but suche hy-  
 sembles, as vnder pretence of chow-  
 yng, cate all hyppie, or els that lyte  
 whych they giue (for they say it is not  
 necessary to preache often by the ex-  
 ample of Iamho, whych whan he  
 had heard one lesson, would heare no  
 mo butyll he had in many yeres lea-  
 ned to practyse that one: whiche exam-  
 ple rather proues that we should di-  
 ligently learne, than seldome preache)  
 It is I say so poysoned in their fyl-  
 thy mouthes and stynking breathes  
 that it poysons and feedes not the hea-  
 ter. Would saye by what thing shall  
 a yongman amende his euell wayes,  
 and he answers: by keepynge the say-  
 ynges of God. And how shall wee see  
 to do the sayth word. Lord he saith  
 is a lantarne for my fete and a lyght  
 to my pathes. But these theefes that

Isa. cxiij

117

take

the prophet Aggeus.

take awaye the woorde of God from  
the people, wherebye is the Lantarne &  
lyghte, to teache them to go a right,  
woulde haue them in darkenes still,  
that they should neither se their own  
fautes nor others. When the fault is  
not sene, how can it be amended? and  
how can it be sene, seying it is in dark-  
nes, except the lyght of Gods truth?  
Doo open it vnto vs. Moyses haddes Deut. vi.  
the fathers tell theyr children the lawe Psal. 78.  
of God often tymes, and to studye on Ephesi. vi.  
it in their houses, and going the waye. 1. Cor. xiii.  
Dauid hys the same, and the Chyl-  
dren to aske the fathers. Dauid hys  
fathers byng by their children in  
the nurture and learning of god: And  
wrytes if they wyl learne any thyng, All sortes  
aske their Husbandes at home. Than must leare  
if the father must teache the Sonne, the Scrip-  
tures, and the Sonne must aske the Father, Iures,  
and the wyfe must learne of the Hus-  
band: Dow shal these fathers & Hus-  
bandes teach, except they be leached,  
and how can they be leached having  
none to teach them, but sic John mis-  
ble sayings, moze cannot be suffered to  
reade them selues. But it is true that

D. I.

Saynt

## An Exposition vpon

John. iii.

Saynt John saith: he that doth such  
hateth the light and will not come  
to the light, least his euill doynge be  
reproued. And thus to bee true their  
common sayings declare when they  
sayd: it was neuer good worlde since  
euery shuemaker could tel the priests  
duty. They were ashamed of their sa-  
utes and therefore would haue you in  
blindnes of, that ye should see ney-  
ther your own sautes, nor tel them of  
theirs, for that specially they can not  
abide. But our good God when he  
blessed his people & offereth his pa-  
dons, he sendes many teachers and o-  
pens diuers wayes to learne, & when  
he is most angry, he takes awaye his  
word that they shal not see howe to a-  
mend, as Amos sayth: I will sende a  
hunger into the earth, not a hunger of  
bread, but of the worde of God, that  
they shall seeke it from East to west, &  
not finde it. Therefore they which take  
awaye his word, or be hinderers there-  
of, are nothing els but instruments  
of his wrath and Gods scourge to  
his people.

Amos. viii.

And that they should the more di-  
ligently



## the prophet Aggeus:

ligently marke the message which he  
 brought he tels the in whose name he  
 spake & saith: the Lord of hostes spake  
 those words, or as the Debutie is Je-  
 houa: which is as much to say, as that  
 god of might, maiesty & power, which  
 hath bys being a substance of hym  
 selfe, & by whō al other thynges stand  
 and be, & without whom al things fall  
 to nothing, if he do not uphold the, he  
 speakes these words. The other word  
 ioynd with al, when he calls hym the  
 God of hostes, is a word of feare & re-  
 uerence, as Jehoua is a name of loue  
 & power: so if either they loued him  
 as a father and God of power, or els  
 feared hym as a Lord & maister, & one  
 that had many hostes of soldiers to co-  
 quer them with all if they dyd rebell  
 agaynst him still, they should receyue &  
 obey this message. In like maner God  
 by Malachi rebukes the people which  
 called hym father & maister in words,  
 but in dedes would nothing do as he  
 taught the, & saith: if I be your father  
 wher is my loue & your owe me, if I be  
 your master, wher is the feare & is due  
 to me. This word & name is selde red

What Je-  
 houa syg-  
 nifieth.

Exod. iii.  
 Actes. cxi.  
 Psal. ciii.

Malach. i.

### An Exposition upon

in the new Testament, to call hym the  
God of hostes, because it is a woorde  
of feare more then loue, and rather  
threatens then comfortes, wherby the  
new Testament doth not commonlye.  
**James. v.** Saynt James sayes: the worthholde  
wages of them that haue reaped your  
fieldes, cryes beligeunce in the eares  
of the Lord of hostes. It is as much to  
say in this place as thus sayes that  
mighty Lorde of hostes, whom if ye  
heare and obey, he will make all his  
creatures to lette and obey you: but  
if you be disobedient to hym self, he  
hath many armies and hostes to fight  
with agaynst you, & all his creatures  
from the hyghest to the lest, shalbe har  
nished agaynst you. Thynke not, that if  
ye escape one plague, that ye shal escape  
the rest: for by suffering or escaping one,  
is but to see whether ye will amende  
before the next come. Byr atoms and  
thunderboltes are neuer spent, but he  
hath newe in store: and in the ende the  
victorie shall be his, and al disobedi  
ent shall perishe. And for the better un  
derstanding of this to be true, the scrip  
ture hath sette out dyuers examples  
where

the Prophet Aggeus.

where God hath fought against man  
with all hys creaturcs, to let hym see  
how byuers kyndes of holles he hath  
to beate hym downe with all. The  
Angels destroyed Sodome and Go-  
more with fire and bymstone, and  
kylled with pestilence in thre dayes  
space. lxx. thousande for Dauids of-  
fence: and also in one nyght destroyed  
in the tentes of Sennacherib. clxxx.  
thousande. The Sunne at the com-  
maundement of Iosua stood still, ge-  
uyng hym light, until Gods enemies  
the Amorites in the chase were killed  
by hym, so that one day was as long  
as twoo. In Egypt the Statues and  
Sunne gaue no light to the Egypti-  
ans, but the darkenes was so great,  
grosse, and thicke mykes, that no  
man sturred out of hys place, & men  
myghte grope the mykes, and seeke  
them with their hand: but wher the  
chyl dren of Israell were, the Sunne  
shone bright and pleasauntly. Against  
Sisara God fought oute of heauen.  
The water drowned the hole worlde  
saue blis. persons under Noe. The  
red Sea suffered Gods people to passe  
D.iii.

Exe. xix.

li. Reg. 24

4. Reg. 19

Iosue. 7.

Exod. 10.

Judg. 5.

Gene. vii.

Exod. 14.

but



# An Exposition vpon

- but it drowned Pharaoh & al his host  
The earth swallowed by quicke Da-  
**Num. xvi.** than, Korah, & Abiron & al these re-  
bels w them. In Egypt Romaines of  
**Exod. ix.** haile killed the Egyptians beastes, &  
destroyed their corn, but harmed not  
the Israelites. So y tewe in Siloe  
**Job. i.** fell & killed. xlii. wythin it. Suche  
drough was in the tyme of Elias, y  
**Luke. xlii.** it rained not for y space of. iii. yeres  
& a halfe. Suche hunger in al countries,  
**1. Reg. x. 17** y Jacob wyth al hys house went in-  
to Egypt, and there also the Egyp-  
**Gen. xlvii** tians for hunger solde their lande,  
their cattell, wyues, Chyl dren, and  
themselues to be bonde men and  
**4. Reg. 6.** slaues to their kyng. In the besiege  
of Samaria for hunger an Asses head  
and Doves donge was solde deare,  
and women did eate their own chil-  
dren. Joel threatens that God wyl  
send foure hostes, one of Grethop-  
pers, an other of Caterpillers & Lo-  
custes, to deuoure al the fruite of the  
ground, and all that wyche one of  
these left, the next should destroy. In  
**Exod. 2.** Egypt make what myghte men of  
warre God chose to fight w al, it rai-  
ned

the Prophet Aggeus.

he d Frogs cut into the kings prync  
 chambet & his bed, & Flers fought a  
 gainst Dharab & the whole country  
 & made them weary, & a murtion fel  
 amōg þ beasts, but by these meanes  
 God gat the victoꝝ. When the ten  
 tribes were led away prisoners, the 4. kyng. 17  
 wilde brasts encreased, so that they  
 deuouted þ dwellers in the collett,  
 because they feared not God. God  
 closed vp the wombes of al Abimi- Gene. 20.  
 lechs women that they shoulde not  
 beare childꝝ, because he had takē A  
 braham's wife. When the Philistines 1. kyng. 4.  
 had takē the Arke of god & mystred  
 it, God smote thē with Emorraides  
 in their eyes. Herod & diuers Em- Act. 12.  
 perours were torped with Lile. Ar  
 rius sitting on þ priuie, avoided al  
 his guts. Nabucodonozet of a kyng Dani. 4.  
 was made a beast, eate hai & lired in  
 woods, & rather thē þ wicked shal be 2. kyng. 17  
 unpunished, thei shal hang thē selves  
 as Achitophel & Judas did. Gedron Act. 1.  
 10. etc. mē, knocking their petherds Judg. 7.  
 together, made his enemies (whych  
 were so many þ they lay as thych as  
 greshoppers hē to lye on þ ground)

**An Exposition vpon**

so afraid, that they stoned him who might  
runne away first: and if hys selouer  
stoode in hys waye, hee kyllen hym  
straight: The wallies of Jericho fell  
Iosue. vi. woth out violence or hand layd on  
them: the Syrians thinking they  
4. Reg. 7. hearde a noyse in the nyght, and that  
their enemies came agaynste them  
(where there was none such in dede)  
ranne all away. Judith a weak woman  
Judith. 15. cuts off Holofernes head. Jo-  
1. Reg. 14. nathan and hys man alone, put to  
flyght all the Philistines wher of ma-  
ny were slain in the chace. The proud  
Bene. xi. enterpryse in buyldyng the tower of  
Babell was stopped by confounding  
their language, that one coulde not  
vnderstand an other. David a young  
1. Reg. 17. man woth a sling and a stone, kyllen  
Goliath strongly harnised. Thus  
our God may wel be called the Lord  
of hostes, whych hath so many wea-  
pons and dyuers to punish vs woth-  
all, as fire, water, earthe, darkenes,  
froges, Ayle, Brestumpets, Cater-  
pyllers, pestilence, hayle, drought, &c.  
so that there is no helpe to be dyso-  
bient and styue agaynste hym, for he  
wyl



the Prophet Aggeus:

Wyl haue the victory. There is moles  
aboue and beneath vs, wythin vs &  
wythout vs, to tht we be doome at  
hys pleasure, there is no remedy, but  
to obey hym yther wyllynglye and  
be rewarded, or els agaynst our wyls  
and be punished: Hys power is not  
yet minished, but he fights still wylth  
hys enemies, that all glory maye be  
hys. He hath foughten sore of late  
wylth hys bitter enemy the Pope, and  
wylth what weapons, wylth a Goose  
feather, and olde cloutes wherof he  
made penns and paper, and such sim-  
ple men hath he vsed to do this feat  
as the worlde hates and despyres.  
But hee hath so shaken hys seate,  
that hys fall is begunne, and euery  
man whych is not wylfullye blynde  
see it. Hys abhominacions and hys  
wyckednes is opened to the worlde  
as the Prophet sayth: I wyl shewe  
thy slye parties in thy face, and wyl  
set forth the nakednes to people.  
These be the Ordinances, grist  
Gunnies, and Bulwerkes that he wil  
set up by hys Church wylth, and will  
doone much, that all bytows  
may

**An Exposition vpon**

may be bys, which by such smal and  
weake things, throwes down þe glo-  
ry of the world. And although their  
fautes were greuous, yet our good

**To be re- God is content w a lytle rebukyn-  
g** bulked of of them, & dothe no more but call in  
bntthank: their teeth their bntthankfulnes and  
fulnes is: saith: this people saies, it is not yet  
the grea- time to buyld the house of God, as  
test grea- though he should saye: this people  
to a lo- whō I chose amongst al the world, &  
uig hart. In respect of whō I seme to regarde

no other people but thē, bestowyn-  
g on them onely s; chiesly my bles-  
sings, whose fathers I brought out  
of slavery in Egypt, and made them  
Lordes of thys plenteous lande, &  
destroying þe dwellers of it, & subdu-  
ing their enemies round about thē,  
to whō I send my p̄phetes in all  
ages to teache them my wyl & plea-  
sure, & whō now of late when they  
were led prysoners to Babylon, I  
brought home again and restored to  
thē their lande, and willed nothing  
of them but to buyld my house and  
kepe my lawes, this unkind people.  
I say, saies it is not yet time to bilda.

**Gods**

the Prophet Aggeus.

gods house. This stiffnecked people  
þ will neither be overcome & moued  
w gentlines to do their duties, nor  
yet feare my plagues & threatenings,  
will not diligently go about to do þ  
which I willed thē so straitly to do.  
The rod is warpe to the shep, when  
we be beaten, but to a gentle heart  
ther can be no sharper rebuke thē to  
haue his unkindnes cast in his teeth.

My people saies god by his prophet Mich. vi  
in what thing haue I offended the þ  
þ doest so disobey me, or what haue  
I done to the, tel me? And that we  
should better consider our unthank  
fulnes, he compares vs to beasts & Eclay. i.  
saies: þ Ox knowes his master, & þ  
Ass knowes his masters stable and  
māger, but my people will not know  
me. So saith Jeremy to, the Turtle,  
Swallow & the Storke knowes their  
times of þ yere to come, but my peo- Here, vlii  
ple know not þ iudgmēt of þ lord.  
If a king should mary a poore womā  
& make her Quene, & when she dys-  
pleased him, shoulde saye vnto her:  
wher þ wast but a poore womā & ne-  
uer looked to haue ben married to me

Aggeus.



**An Exposition vpon**

I forsaкеd all other women for thy  
sake, and made thee my wyfe and fel-  
low, both in he comen the to do thou  
fault agaynst me? If she haue any be-  
nest hearte in her, it wyl make her  
burne oute into teares, and aske for-  
giuenes. so wyl it moue any Chri-  
an hearte that feares God, when he  
heares hys unthankfull disobedience  
layed to hys charge, and speciall ye if  
he consider what goodnes, and he we  
often he hath receyued at Gods han-  
des, and how forgetfull he hath bene  
agayne to so louyng a Lord God. The  
Lord for hys mercies sake graunt vs  
such tender hearts that we may burne  
out into teares, whil we consider hys  
goodnes and our wickednes, his un-  
deserued mercye, and our greate un-  
thankfulnes. What a bitter griefe  
shall thys be to heare hym laye oute  
unkindnes to our charge? I gave you  
a good kynge, many true preachers,  
my word plentifully, my Sacra-  
mentes purely, rooted out idolatrye,  
deliuered you fro straungers, with  
all wealth, and yet you woulde not  
seate me, what can we say for shame  
but

**The Prophet Aggeo.**

**But condemne our selues.**

I do not doubt but many of them had great excuses to lay for themselves, if they had bene asked why they dyd not buyld the Gods house, as well as we haue for our negligence in the same doing. Some would say we are forbidden by the kynge & hys officers (and so they were in dede, as apperes in **Esdas.**) Some would saye, we **1. Cro. 4** must first prouide a house for our selues to dwell in; for our wyues and chyldren: Other we are haitarned we knowe not howe to do it: Other we be poore and not able to take in hande suche a cosily worke: Other, let the Rulers begyn and we wyl helpe. Other, we shall loose our lyfe & goodes if we disobey the Kinges commaundement. But God woulde allowe no suche excuse, but castes in all theyr teethes their disobedient brybndnes and sayes: **The people saye, it is not yet tyme to buyld the Gods house. The** **1. Cro. 23** **Priestes** would say it is not our duty to buyld, but to offer sacrifices, and syng psalmes as we bee appoynted. **The Rulers myght saye their office was**

An Exposition vpon

was to see the common wealth well  
ruled; and not to meddle in suche  
matters. The people myghte saye it  
belonged not to them, beinge suche  
a collye thing, that required wis-  
dome, learning, riches and power.  
But they muste applye their Hus-  
bandrye, marchandise. &c. euen as  
they saye in the Gospell: I haue  
Ank. xliii bought a farme, or a yoke of ox-  
en, that I will not come, holde me  
excused. Or I haue maryed a wyfe,  
that I cannot come: so none coulde  
or woulde take Goddes woorkes in  
hand. Therefore that one sort shuld  
not thynke them selues blameles, &  
the other to be in faulte, or that one  
should not despyse an other, because  
p they were more holy then the rest,  
& woulde haue buylded Gods house  
more gladly than other, the prophet  
is sent to rebuke them al, for al were  
gilty in not buylding. And he sayes  
not the Rulers say it is not yet tyme  
to buyde Gods house, or the Dic-  
tes saye so, or the Marchauntes, or  
Husbande men: but generallye all  
thys people of all degrees saye: it is  
not



### The Prophet Aggeus.

not per tyme to buyld Gods house.  
And so because the rebuke is gene-  
rall to all sortes, younge and olde,  
pooze and ryche, learned and un-  
learned, they maye understand that  
it is thei? duties to buyld Gods  
house; what maner of men so euer  
they be.

What a comforte is thys for the God ac-  
pooze vblearned man when he hea-  
reth that God refuseth not; but re-  
quires quites and takes in good woo? the  
service that lytle service which he can doo, of  
p lim- and wylls hym to bulde his house plest.

as well as the ryche, that he should  
not thynk God loues not pooze m?  
no; we are not able to serue hym,  
but hee loues onelye the ryche and  
learned, and they muste serue hym.  
No; agayne, he must not thynke, I  
maye doo what I wyll, God caren  
not for me, no; he hath no worke  
for me to doo in hys house.

It is in buyldynge Gods spiri-  
tuall house; as it is here wyth he  
in our buyldynge: In buyldynge  
there be Maistres Masons, and Car-  
penters, which do deuise the worke;  
Draue

An Exposition vpon

drawe out the facion of it, set the  
men on worke, there bee also some  
that fel trees, carry stones, bring ma-  
ter, and make cleane the place, &c. So  
in buyldinge Gods house there be  
wyse and learned, there be poore and  
meane learned, but the lowest and  
meane of all, as he is the creature  
of God, and made not hym selfe, so  
God hath some worke for him to do  
and requyre hym service. If he be not  
a ruler or preacher, yet he hath wife  
and chyldren whom he must see lyve  
in the feare of God, and that god will  
requyre of his hand: and though he be  
not married, but both lame and blind,  
yet he hath a body and soule. wherby  
Christ dyed for, and they be the house  
of God, and temple of the holy gho-  
st wherby we should burye, and of that  
thou shalt make account. He that  
hath receiued greater gyftes, hath a  
greater charge, and more worke shall  
be looked for of hym: but if he haue  
no more but life in him and be not a-  
ble to stirre any part of hym, neyther  
hand nor foote, yet God will look  
that hym mynde shall be continually

occu-





**Summe of the first part**

in this world, namely to ymagine  
that all the wickedness in the world  
is done by the power of the  
as though they had no other power  
other than the power of the  
master. The first reason for this  
that is, that the power of the  
shall be rebuked: and when all the  
people be negligent, they shall be  
both in civil matters of the common  
wealth, and in the chiefest of the  
in matters of religion, as is blamable.  
This is the first principle of the  
that man is not content with  
to say there is great reason, if it be  
well considered, why it should be  
that God our heavenly father, who is  
the creator of all things, and  
and how ready he is to supply  
with appointed rulers in the common  
wealth to minister justice; and the  
spirit, before the right, and to men  
to do their duties. And in his church  
he hath placed his teachers to teach  
his law, to put down superstition  
and idolatry, and to give hope to the  
fleshly and negligent, to the  
and brethren. If either the one

SECRET

[illegible]

The rulers & ministers are to be blamed, if the people offend them? no, they neglect.

**Prod. III.**

1950. 5. 15

# The Apology of Iohn

Sheweth in the name of Iohn, that  
he hath not all the rulers of the world  
to be taken on gallows, as the  
the church, but that they be the  
they be taken in the name of the  
from such mischief. To the  
these, I have made, that I have  
went to the house of Iohn, that  
shall be the wounds of my mouth,  
and I have them from me. I have  
I have the wicked, I have the  
shall be the death of them, I have  
not speak to him that he may be  
I have from his wickedness, the  
shall be in his wickedness, but  
I have require him, I have of the  
honest, but I have not leave him  
the church, when I have told him,  
I have I have in his wickedness, & I have  
I have saved their souls, because  
I have done thy duty in punishing  
him. I have the punishment, I have  
I have see that it is neither the duty  
of civil rulers, by what name I have  
they be called, to be negligent in  
their duty, or to let in on civil  
I have them to gather by the power  
that













**the 10 new art. 50 guns.**

[illegible]

1. 证明:  $\lim_{n \rightarrow \infty} \frac{1}{n} = 0$













THE FIRST BOOK OF SAMUEL

1 Sam. 1.

2202  
2203  
2204  
2205  
2206  
2207  
2208  
2209  
2210  
2211  
2212  
2213  
2214  
2215  
2216  
2217  
2218  
2219  
2220  
2221  
2222  
2223  
2224  
2225  
2226  
2227  
2228  
2229  
2230  
2231  
2232  
2233  
2234  
2235  
2236  
2237  
2238  
2239  
2240  
2241  
2242  
2243  
2244  
2245  
2246  
2247  
2248  
2249  
2250  
2251  
2252  
2253  
2254  
2255  
2256  
2257  
2258  
2259  
2260  
2261  
2262  
2263  
2264  
2265  
2266  
2267  
2268  
2269  
2270  
2271  
2272  
2273  
2274  
2275  
2276  
2277  
2278  
2279  
2280  
2281  
2282  
2283  
2284  
2285  
2286  
2287  
2288  
2289  
2290  
2291  
2292  
2293  
2294  
2295  
2296  
2297  
2298  
2299  
2300  
2301  
2302  
2303  
2304  
2305  
2306  
2307  
2308  
2309  
2310  
2311  
2312  
2313  
2314  
2315  
2316  
2317  
2318  
2319  
2320  
2321  
2322  
2323  
2324  
2325  
2326  
2327  
2328  
2329  
2330  
2331  
2332  
2333  
2334  
2335  
2336  
2337  
2338  
2339  
2340  
2341  
2342  
2343  
2344  
2345  
2346  
2347  
2348  
2349  
2350  
2351  
2352  
2353  
2354  
2355  
2356  
2357  
2358  
2359  
2360  
2361  
2362  
2363  
2364  
2365  
2366  
2367  
2368  
2369  
2370  
2371  
2372  
2373  
2374  
2375  
2376  
2377  
2378  
2379  
2380  
2381  
2382  
2383  
2384  
2385  
2386  
2387  
2388  
2389  
2390  
2391  
2392  
2393  
2394  
2395  
2396  
2397  
2398  
2399  
2400  
2401  
2402  
2403  
2404  
2405  
2406  
2407  
2408  
2409  
2410  
2411  
2412  
2413  
2414  
2415  
2416  
2417  
2418  
2419  
2420  
2421  
2422  
2423  
2424  
2425  
2426  
2427  
2428  
2429  
2430  
2431  
2432  
2433  
2434  
2435  
2436  
2437  
2438  
2439  
2440  
2441  
2442  
2443  
2444  
2445  
2446  
2447  
2448  
2449  
2450  
2451  
2452  
2453  
2454  
2455  
2456  
2457  
2458  
2459  
2460  
2461  
2462  
2463  
2464  
2465  
2466  
2467  
2468  
2469  
2470  
2471  
2472  
2473  
2474  
2475  
2476  
2477  
2478  
2479  
2480  
2481  
2482  
2483  
2484  
2485  
2486  
2487  
2488  
2489  
2490  
2491  
2492  
2493  
2494  
2495  
2496  
2497  
2498  
2499  
2500

2 Sam. 1.

There was a man of Ephraim whose name was Elkanah, and he was of the tribe of Benjamin. He had two wives; the name of the one was Hannah, and the name of the other was Peninnah. Peninnah had many children, but Hannah had none. And as the years went on, Hannah grew more and more sorrowful, because she was barren; and she went to weep continually, and did not eat, and she was very sorrowful. And her husband Elkanah would comfort her, saying, 'Hannah, why weepest thou? why eatest thou not? Am I not to thee as a son?' And she answered him, 'No, my husband; for I am barren, and I have no children.' And he said, 'Thy sorrow is great, because thou art barren; but I will give thee a son, and thy sorrow shall be turned into joy.' And Hannah conceived, and bore a son, and she called his name Samuel, because he was called by the name of the Lord. And when the child was weaned, Hannah brought him to the house of the Lord, and she said, 'My husband, I have given thee as thou saidst; for the Lord hath given me what I desired.' And the Lord blessed Elkanah and his house, and they had many children more.

But

# The threpple Aggones

But the ch. defend it. at p. 1. to be the  
ritable godly. Surely if they could  
not hope to but were compelled to  
leave it again. It was that a robbery  
for us. yet it is not kept it has been  
that a theft. I hope that they should  
not get it. but it is not so. I hope  
if they will make a constitution, taking  
but one at the risk for the same. I hope  
our officers should not be compelled  
by authority to refuse. I hope they  
so gotten by. I hope they should  
have their possessions in England;  
when we should have built. I hope  
house, as they should have been here.

10. 20. 17.

The prophet speaks here of build-  
ing houses munitly; but under that  
our house he rebukes at such a house  
that we say that is our daily bread;  
we desire under a name of house as  
well as drink & cloth, as all other things  
necessary to live shall. I hope he is  
as well as a house. I hope it is not  
you to drink, until you be this side of  
hills, I hope house. I hope  
It is written by a prophet, I hope he  
you & rise early in the morning as  
to follow drinking till it be morning.

2. 1. 17.  
I think  
forbode  
a lyke, if  
it litta  
Goddes  
house.

Clay. 1.

**Interpretation**

**Amos. vi**

**Chapter 6.**

But firste I praye to the dearest  
 fingers that I maye understande in  
 thyse words and soft pillages  
 that I maye see you to be flourishing  
 in your couches night and day, and  
 all daye withoute intermission. This is  
 written to you to be in a place of  
 security in your rich houses, and playe  
 the mountaine in your couches. But  
 he sayeth I praye to the dearest  
 and pleasing pillowe that is never  
 broken, but alwayes heapinge toge-  
 ther. This is your saye that ye scrape  
 and scratche together all ye can lay  
 your hands on, and all daye house  
 is withoute intermission. Woe it knoweth  
 to be intermission to be to you in your  
 house to house, and laide to  
 laide, and never cease. This is  
 such a man that I praye to the dearest  
 and by the waye I praye to the dearest  
 for the ambitious priests: for  
 it sayeth that which should chiefly  
 buye up house to give for grace,  
 and to some benefice to denation  
 whether to deny. It and my house  
 beinge better. Then that which  
 should be further thyse wordke, doeth  
 hinder



the prophet Aggeus.

hynder and pull downe my house  
as muche as in thee is. Let the mar-  
chaunt that spares not to saye tho-  
row all ieopardies on the sea & tra-  
uayle by lande, so that he gett muche  
gaynes, thincke that God sayes to  
hym syl: Is it time for thee to runne  
and ryde, hye and sell and my house  
lye vnbylt? Let the bithyrft thincke  
that God speakes to hym saying: Is  
it tyme for thee to hawke and hunt,  
carde and dyse, and folow whoozes,  
and Gods house lye vnbylt? Thincke  
not it is inough to say, I am a gen-  
tle man, what should I do but take  
my pleasure, it becommeth not me  
to take sache paynes: yes truly, for  
God hath no moze allowed thee to  
waste bithyrftely thy goodes, nor to  
myspende thy tyme, than the poore  
man. For lyke as thou hast the same  
baptysme, sayth, Lord, God, and fa-  
ther in heauen with hym, and hopest  
for the same kingdom that the poore  
man doth: so hast thou the same law  
geuen thee to lyue after, and by the  
same shall we all be iudged.

Why, wyl no excuse serue, but

A. I.

that

## An Exposition vpon

Luke. xiiii

The excuse  
is allowed  
in not build-  
ing gods  
house.

1. Cor. xiii

Daniel.

that every mā must lay hys helping  
hand to þ building of Gods house.  
No betely: remember them whiche  
wer called to the feast, & one excused  
hymselfe saying: I haue boughte a  
farme, an other: I haue boughte fyue  
yoke of Oxen, and both said: I pray  
thee hold me excused, and the thyrde  
had maryed a wyfe, makynge no ex-  
cuse, but flatly denyng he could not  
come. But it skyls not whether he  
make excuse or not, all were wytte  
out and had no part of the feast. And  
so shall all that bwyde not Gods  
house thoughc they seeme to them-  
selues to haue good excuse, God  
allowes none at al. Why, they were  
forbydden by the Kyng to buyde  
anye more, as appeares in Esdras:  
and must they not obey? they shoulde  
haue runne into the Kynges dys-  
pleasure, bene in troperaye to haue  
lost lyfe, lande and goodes: Shoulde  
they haue bene Rebels and Tray-  
tours to the Kyng? No surely,  
thys is not treason to Kinges to do  
that whych God commaundes. When  
Danyell dyd praye thyrle a daye to  
God,

**the prophet Aggeus.**

God, contrarie to the Kinges commaundement. And the Apostles dyd preache contrarie to the wyll and Actes. liii. commandementes of the Rulers, and it was neyther treason no? rebellion. So must we doe alwayes God is rather wyth God commaundes, and ther to be if the rage of the Rulers go so farre obtied the as to kyll or cast vs into Lions dens man, as Daniel was, or to dyt & scourged as the Apostles were, we must suffer wyth Daniell, and say wyth the Apostles: we must rather obey God in doing our durie, than man forbydding the same, knowing alwaies that God hath ever wayes inoughe to helyue vs out of their daungers, if he wyll, as he dyd Danyell and the Apostles, or els wyll strengthen vs to dye in hys gawell, whether for euer he will be waze for hys glorie, and the saylyng of hys Church. If the Sherriffe should be byd thec one thyng, and the kynge commaunde thec an other, wylt thou obey the lawer officer afore the bysher? So is the kynge Gods hyder Officer, and not to be obeyed before hym.



### An Exposition vpon

**Luk. xliii.** It is wrytten, that if any man come to Christ and hate father & mother, wyfe and chyldren, brother and sister yea euen hys owne lyfe rather, than forsake and offend God, can be none of Christes scolers. Christe takes all excuses from vs when he sayth: If thynne eyght eye let thee, pull it out, if thy hand offende thee, cut it of, for it is better to go into lyfe wth one eye and one hand, than to be cast into hell wth bothe thynne eyes and handes. In the ix. of Luke when Christ called twoo disciples to follow hym, the one sayd: let me go and bid them farewell at home, and the other sayd: let me go and bury my father, and than I wyll come. But our Saviour Christ would suffer neither of them both to go to do so lytle thinges and busines as reaso would iudge, but saith: let the dead bury the dead, and he that puts hys hande to the ploughe and lookes backe, is not meete for the kingdome of God. **Luke. xlii.** Whether he saith los wife how she for looking backe, was turned into a pyller of salt, therfore there is no excu-

### the Prophet Aggeus.

excuses admitted in not buyldynge  
Bods house.

yet is not thys so spoken of the  
Prophet that it is unlawful for no  
ble men to haue costlye houses, so it may haue  
be not about their degree, nor bylte houses to  
wyth oppressing the poore, or that their de-  
they take not more pleasure & paines gree, so  
in buyldynge theyr own houses, then they build  
Bods, but that they should stude & gods hous  
take more paynes to buylde Bods spst.  
house, then their owne. For Dauid,  
Salomon, & other good kynges had  
gorgeous houses, accordyng to their  
estate: but when Dauid had buylde  
hys a goodlye house, he sat downe, *ii. Reg. vii*  
looked on it, and remembred howe  
the Arke of God, and the treasures  
that God had geuen them, were but  
in tentes couered wyth sacke clothe,  
made of Goates heare, he was sayd, *Isal. xxi.*  
I wote an othe. and made a bothe to  
the God of Jacob, that he woulde  
not go into his house nor his bed, &  
that he woulde neyther nap nor slepe  
nor take rest, untill he hadde a place  
for the Lord to dwell in, and buylde  
hys house. Suche a desire haue all  
good

### An Exposition upon

good men to the buyldyng of Gods house in all ages, that they wyl preferre Gods matters and the common profyt of many to their owne.

But here in this people as among vs also the richemen would not, the poore could not, the priestes had forgotten the law & folowed their own fantasies, the vnlearned knewe not how to do it, yong men were giuen to pastimes, old men to gredynes, noble men to ambition, and vnprofitable to spende it, the common sorte as men wythoute gydes folowed their owne wylls. Sommer was so hot, and wynter was so cold, so that no sorte of men no tyme was giuen to the buyldyng of Gods house, but euery man folowed his owne wyll, and either they could not, woulde not, or durst not go about the buyldyng of Gods house. Thus we in England whyles we haue lien folowing our owne fantasies, and seeking wayne excuses under pretence of religion haue destroyed religion, and in pulling away superstition, we seek out our own profit and pryncipall.



**the Prophet Aggeus.**

glori. To pull downe Abbies, Col-  
leges, Chauntries, and suche houses  
of theenes, we are ready enough, be-  
cause we hoped to haue parte of the  
spoyle our selues; but to maintayne  
schools and Hospitals was not for  
our profit, and to take awaye Mas-  
ters, scholars, preaching Prelates,  
we durst not, sometime for feare of  
the kynges displeasure, some tyme  
for rebellion or insurrections of the  
commons, otherwhyles to beate with  
the weakenes of the people, or for  
losse of lyfe or goodes, or some suche  
lyke excuse we would not. But Sa-  
lamon to pull awaye all sonde fained  
excuses, teaches diuers good lessons  
and woorthye to be noted. To the  
the personne of a sluggish fearefull  
manne that feareth and casteth pe-  
rilles to doo that whych God com-  
maundeth hym, he sayth, mockyng  
and rebukyng hym thus: There is a  
Lyon in the waye, sayth the slouth-  
full man (whan he is wylled to doo  
hys duty) and he wyl woorte me if  
I goo, whych as muche to saye:  
caste no perilles in seruyng God

maine ex-  
cuses in  
not buyl-  
ding gods  
house, be  
not alow-  
ed.

Pro. xxi

An Exposition vpon

1020. xxvi.

go diligently about to doo thy duty,  
and God wyll defend thee, thoughte  
thou go thorow Lyons, Wolves,  
Beares, Byssoppes, and all wylder  
beastes. To the slouthfull delicate  
man whych wyl not forgo his plea-  
sures he sayth: as the doore is turned  
in and out vpon the hinges and gin-  
nes, so is the sluggard round aboute  
in his bed from one syde to an other,  
as though he should say: as the doore  
when it is opened o: wyt, it wytes  
in and out, but it wytes not oute of  
hys place but is on the hinges still:  
the sluggarde that roles hym selfe  
from one syde of the bed to an other  
is a slouen still and lyes slouenyng  
in hys bed, takyng no paynes to doo  
good: so they that be gotten to anye  
kynde of pleasure, if they sturte to a-  
ny thyng, it is so lytle that it doth no  
good, they role but from one syde  
to another, from one pleasure to an  
other, to seeke where they may finde  
most ease. They moue as the Snaille  
doth, alwayes creepynge and neuer  
the further. Wnto them that seke ex-  
cuse that eyther they dare not, or  
can

**the Prophet Aggeus.**

can not be saith: he that watches the  
wyndes both nor sowe, and he that **12ec. xi.**  
markes the cloudes shal neuer mooue.  
As if he should say: as he that waites  
for a good wynde to sowe in, or whe-  
ther anye cloudes arylc betokenyng  
rayne, or there bee none at all but  
great drough towards that he may  
mow, shal neuer sowe nor mow, for  
eyther blowes the north wynde, and  
that is to cold, or the South, & that  
is to hote, or the East, and that is to  
drys, or the West, and that is to wet  
and the wynde is ever in one of these  
quarters, & ever is it drough or cloudy  
lyke to rayne when the wynde is so:  
So he that waytes when hee maye  
buyde Gods house, and haue the  
worlde wyth hym wyth oute dys-  
pleasure of the Ankers, the people,  
the Clergy, or the Lavy, shal neuer  
do his duty, for ever the gospel hath  
some enemyes. Therefore he concludes **12ec. xi.**  
saying: Sowe thy seede in the mo-  
ning and in the evening, and let not  
thyne hand cease, mornyng that rue  
nyng and mornyng, rarely and late,  
saye: weather & soule, wyth fauour



## An Exposition upon

- as with displeasure, we should not  
cease to builde Gods house. Doe ye  
not know that God and the world  
are enemies, & he that wyl please the  
one, shal displease the other, and im-  
**Jam. 4.** possible it is to please bothe. **James**  
**Path.** 4. loke to have the world to fauor thee,  
whē thou goest about to serue God,  
and if thou wilt seeke the friendship of  
the world, thou shalt be an enemy to  
God. So saith S. Paule to Timothee  
**2. Ti. 4.** preach the word, be earnest, reprove,  
rebuke in season & out of season, spare  
no time, place, labour, nor person, lai  
it amongst them, tel them their duty  
let it worke as god wil. Doe thou thy  
duty, & as much as in thee lics, & let  
God alone with y<sup>e</sup> rest. God requires  
nothing of thee but thy labour, the  
increase belongeth to God alone, to  
geue as he thinkes good. S. Paule  
**1. Coz. 15** comparing him selfe with y<sup>e</sup> other apo-  
**stles,** 15 files, saith: he laboured more thē any  
of the rest, and filled al places & con-  
sistories w<sup>th</sup> the gospel, betwixt Iherusalem  
& Illyricum, but he neuer tels how  
**2. Coz. 3.** many be conuerted to the faith, for  
is the worke of God, and neither he  
which

### The Prophet Aggeus.

which grastes, nor he which waters  
is any thing, but god which giues &  
encrease. And although the scripture  
requireth a preacher which is a stuard  
of Gods house, must be wate as a let  
pit, & simple as a Dowe, & the weak-  
nes of our bryeth: & haue not lerned  
theire libertie must be borne w<sup>th</sup> for a  
tyme, yet are we not bidden alwaies  
to do it, nor be so wile & to please ma-  
nys displeas<sup>r</sup> god. When our sauour  
Christ had taught that it was lawfull  
to eat al kind of meates at al times,  
for al mē, in al places: the Pharisees  
were angry w<sup>th</sup> him, & his disciples  
told him of their anger, but he an-  
swered: let the alone they be blinde gui-  
des of the blinde, he passed not for  
offending of the. So must we beare w<sup>th</sup>  
the weakē until they be taught suffi-  
ciently, & if they will not learne, we  
must not loose our libertie for their  
folies, but answer them as Christ  
did. And as a faithful husband is not  
bound to a headstrong wiffe, if she will  
not abide w<sup>th</sup> him, so is not our liber-  
ty bound to the stoward superditi-  
ous Pharisees that will not learne.

Howe  
farre the  
weak is  
to be bo-  
ren w<sup>th</sup> al  
that.

1. Cor. 7.

### An Exposition upon

1. Cor. 10. 23 I had rather neuer eate fleshe saynt  
Saynt Paule, then offende my bre-  
ther, but that is spokē so: the weakē  
that haue not bene sufficiently taught  
and all doubtē they can lape, taken  
away: but to the stubborne, sturdy  
stiffnecked Hypocrites (whych teache  
that some meates at some tymes are  
uncleane and unholye so: some men  
to eate, and so makes man to serue  
creatures in conscience that he dare  
not handle that, ouer whychē God  
made hym Lord) he neuer sayde so,  
but contrarily, let them alone they  
be blinde guides of the blinde. Like  
as to be sayd in marpage of Priestes,  
handlyng their chalyce, corporas and  
suche other burdens as they lay not  
only on the bodies, but miserably  
on the consciences of them whychē  
they helene them. Stande in the ly-  
berty, to the which ye be called saynt  
Bala. b. Saynte Paule and be not subiect to  
suche yokes and heggrye ceremo-  
nies. Let not such Cayphas treade  
you downe, but keepe your consci-  
ences in knowledge free to vse freely  
all the good creatures of God made  
so:





### The Prophet Aggeus.

for your vse, according to the scripture with sobernes and thanks giving.

Thus all the people is chyd here for theyr disobedience that they builded not Gods house, althoughe they were forbydden by thy kynge, or coulde make lyke excuses. God sent them all home to doo thys woork and requited it of them all, and yet they were all so farre from doying it, that they let it lye not onely undyided, but waste, deserte, neuer regarding it. There was woork for all sortes of men, the costly peeces for the ryche, the meaner for the common sorte, and the selling of trees, carrying mortar. &c. for the poorest and simplest. When they should make the Tabernacle and Tent wherein they should resorte to serue God but the Temple was builded, the ryche sorte offered golde, syluer, brasse, yron, sylke, and suche lyke but the poorest when they came and brought but Goates heare, it was thankefully taken, and dydde service in that woork, for the up-  
permost

Ezech. 3

# An Exposition upon

permost cloth that covered the tent  
was made thereof to kepe away cold  
and stormes. And to the younger sort  
that they should not thinke themsel-  
ues humble, sayth Saynt Paul, let  
no man despise thy youth: and gene-  
rallye to euerye man he sayth: It is  
now time to rise out of sleepe. Bring  
so muche to thys buyldinge as you  
can, let no fault be found in you for  
lacke of good wyll, God wyll take  
in good part that lytle ye can do. Let  
not the simplest thinke: I am un-  
worthy to doo suche thynges, God  
needes not my labour. I am to byle  
to serue hym, or it belongeth not to  
me: for he onely is woorthye whom  
God makes woorthye, and he onely  
is welcome whom he wyl haue  
safe to take in good woorthye. Of  
our selues, the best man lyuynge is  
unworthy, and the more unworthy  
that thou thinkest thy selfe. Unfor-  
tunately, the more woorthye thou art  
afore hym. Gedeon when he was  
taken from the shepheard his come, and  
made a Lampyre to deliuer Gods  
people, sayd: who am I? the younger  
and

1. Ti. iiii

Rom. 13

De that  
thinke  
lowest  
of hym-  
selfe, is  
metest a  
foze god  
to build

Judg. 6.

from 101

7

**the Prophet Aggeus.**

and least of all my brethren, or what  
is my fathers house that bys Rocks  
afore all the rest, should be taken to  
thys honour: So Saule taken from  
the Bloughe folowynge bys Dren, **1. Reg. 9**  
and made a King, as long as he con-  
tinued in this holines of minde, and  
byd bys duty, he was a good King.  
So Amos keepynge beastes an heard- **Amos 7**  
man, and pullynge Gylberies of the  
trees, when hee was called to be a  
Prophet, wondeted that God would  
call suche a symple man as he was  
to that hyghe office. So the Maryngine **Luke. 1.**  
Mary when the Angel saluted her,  
wondzed that God would calliche  
a pooze maid? a virgin to be the mo-  
ther of his sonne. But euet he that  
thinks himself unworthy, God takes  
hym as worthy: and those that think  
so highly of the selfe, & they be wor-  
thy, God refuses, and makes unwor-  
thy. Therefore let euery man that  
feeles hymselfe in conscience wyth-  
drawen fro doing his duty to God  
by any kind of syn, say thus to him-  
selfe. As it tyme for thee to delite thy  
selfe in thys or that kynde of synne,  
and



## An Exposition vpon

and Gods house dubylt: I thinke that  
God hath left thys in wytyng to rebu-  
ke hym, and styrre hym vp to be  
more diligent in repayring his house  
whererin God dwels. And let euery  
man comfort hymselfe that God not  
onely requyres, but takes in good  
parte the leaste scrupce that the po-  
orest man luyng can do.

And as he sayde afoze in the se-  
cond verse: thys people sayth it is  
not tyme to build, &c. noting the in-  
kyndenes of that people, to whom  
he had so often and long bene so la-  
myng a Lorde and Master: So he  
sayth now: thys house lyes waste, to  
let out before them the greatnes of  
their disobedience that they had not  
neglect and leane dubylt a common  
house, a Byschops place, or an Abby,  
but that house whererin God himselfe  
sayd he would dwell, where onely  
they shoulde offer thyr Sacrifices,  
whych onely not out of the world  
woulde but among the places, tow-  
nes and cities in al Jewry, he chose  
by name to be worshipped in, in  
whych onely he was belited, & made

The  
worthi-  
nes of  
placema-  
keth the  
fault gre-  
ater, be-  
ing neg-  
ligent.

3. Reg. 8

### The prophet Aggeus

promys to Salamon in the dedicati-  
on of the same, that he would heare  
the prayes of them that there called  
vpon hym in sayth: That house they  
had not only suffer it to decay, but  
were so forgetfull of it, that they let  
it lye waste, desolate, laye no hande  
to it, as though it belonged not to  
them, nor it were their duty: They  
had so fast forgotten God whiche  
wylled them so graciously to build it.  
The Lord for his mercy sake geaunt  
that the same impieties maye not  
be layd agayne against by which haue  
that house decayed, yea tread under  
our feete lyke to the stone, wher in  
not the sacrifices of houses are offe-  
red, but for the saluation of whiche  
Christ offered his body a sacrifice to  
be killed, and his blood shed, and  
in whiche his holy soules dwelles,  
if through our sinnes we doe drive  
hym not away. This house is the  
holye churche of Christ generallye,  
and our dying bodies and soules  
particularlye whiche be not onely  
members and partes of his mystical  
bodye, but the temple and house  
where

**An exposition upon**

where the holye ghost dwelles, and  
where in he wyll chiesely be woo-  
shipped.

**The text.**

**5** And now thus sayth the  
Lord of hostes: consyder  
in your hartes your own  
wayes.

**6** ¶ You haue sowe muche  
and brought in but lytle,  
ye haue eaten & not bene  
satisfied: ye haue dronke,  
and not bene filled wyth  
drinke: ye haue bene clo-  
thed and not kept warme  
ye haue wrought for wa-  
ge, and put your wage in  
to a purse wyth a hole in  
the botome.

**7** Although ye haue lyen longe  
wythout consideration of your du-  
ty toward God, and hys house buil-  
ding, and haue bene sore punished  
of



**the present season**

of God, and not known the cause  
of it, and have sought your plagues  
and grief, but not obtained them,  
being so blinded in following your  
worldly lusts: yet now the mighty  
Lord of hostes and power, whom all  
other creatures (except you) obey,  
gives you warning now to contrite  
better in your heart your time past,  
and not so negligently meet the  
king of God with you, for he hath  
long punished you to have had you  
to amend, and yet regarded it not as  
if you were of it: for is darkness, and  
beholdest maketh in time, maketh  
in darkness and knoweth not what he  
doth, as if a man were blind, he to be  
ruled by syn, is maker of foolcs and  
men, and darkness is the reason that  
it knoweth not what to do, or say.  
They had thus many yeares bene  
plaged, and knewe not the cause  
why, but layde it on some other  
chance, then not burldryng Gods  
house, which was the chiefe cause:  
or elles lyke insensible beastes without  
out the feare of God, regarded  
it not as though it hadde come

**1. Thon. 11.**

**Sinne ma  
keth vs w  
out feling  
of God &  
his plages**

**G. 11.**

**61**

# An Exposition upon

of some natural faults and how God  
 has not minded them. But as he  
 saith in many places, where he  
 saith, and saith, not by himselfe,  
 but by the complaint of one place  
 more than another, then the  
 said God saith, troubled the whole  
 body, to the whole, by his holiness  
 in truth, to forgetting God and all  
 goodness, that they feel no remorse  
 of conscience, as desperate and as  
 much as in a country. Yet God  
 mercifully dealing with this peo-  
 ple, sends his prophet to warn  
 them, and drive them out of their  
 sleep, that they should no longer  
 lightly use Gods displeasure, his  
 wordes seeme but secretly way to  
 him, and together with plagues more shall  
 be put upon them. The Lord say-  
 eth, he corrects not by scoles, nor the  
 father by a child, but for some sinne  
 and for their iniquity: no more  
 hath God sent these plagues to you to  
 make ye wiser, but to remember you  
 of your disobedience towards him.  
 And that ye should turn to him. But  
 if the true scoles, or unchastly soules

Amos 1.

Amos 1.  
 Amos 1.  
 Amos 1.  
 Amos 1.  
 Amos 1.







### the prophet Tycerus.

first, and then iudge, for the thing of  
it selfe into playne, that if they had  
not all together bene blinde, they  
should haue myddelt of these plagues  
haue perdemed Gods anger & they  
own wickednes, myether of which  
they had yet woorthely considered.

ye haue sowne muche sayde the  
prophet, and broughte into your he  
rens but litle, ye haue broughte and  
toyled, ye haue sowed in labour,  
thinking to haue cruched your sel  
ues thereby & filled your barnes, but  
all was in vayne, for ye broughte not  
first to be reconciled to God, which  
ye ought to haue done, and fulfillen  
his wyse not your own. The earth **Isa, xliii**  
is the Lords, & all the plenty on it, &  
it obeyes the will of God in sowing  
hym, & geueth her fruites to them &  
loue the lord their God, & not to the  
which he disobei God, thus made  
rules both man & the holt earth. For  
the greedy carkle thynke that though  
he be the ruler of the world & the  
by mannes, yet he is not the lord &  
master over hym which the earth  
sheweth by bringing forth her fruites.

crode

G. lili.

Let

# An Exposition upon

Our la-  
bour is in  
vaine ex-  
cept God  
bless.

Let hym digge; & deepe; and delue;  
weede, stone, barrowe, plow, sowe,  
mow, cleat and colt, sowe by the se,  
bulke, water, hedge, and water fo-  
rore, or what other thyng so ever he  
can devise to make the ground fruit  
full; yet there can no fruite growe,  
nor increase come; but by the wyse  
and blessing of the lyving Lord. He  
is witten of hym the mountayns, & kinge  
of this world, that as he laye stand-  
ing by the water side, afire with  
rapture looking how the water dyd  
rise, by wylle so it increased that  
it wet his knees whyle he stood, and  
he being so pained in his heart that  
he thought what so ever he sayd or  
very thing he did, alie, straight com-  
manded the water that it should  
rise no further nor wet his knees  
for ever more. But when he sawe  
that the water rose still and wold  
not obey him, but ran into his shoes;  
he perceived his helth was not con-  
fessed therein, and an other God, and  
hymselfe he sawe whom he should  
wold obey; so that he perceyved how  
well he could help the people to knowe  
them



ET

**Total 75.**

1961.57.

Am 10.10.1940

be ruled  
but by  
grace, &  
keeping  
it under.

the

# ! Specialized Spots

The Image desirous is he at the next.  
 All greivous affections of mans heart  
 are satisfiable, if they be not hyphen  
 ed to the state of God. And the way  
 to cure them is not to satisfy they;  
 but to desire, but to kepe them  
 under, and not let them have they;  
 full scope. The Drayle desires drink  
 and drinke increases it: so covill de-  
 sires is that he satisfyeth, that increase  
 and in satisfying them they decay.

**Outlines** *Conferentia minima, quantum pecunia*  
*reflexa* that is to say: as the  
 money increases, so does the love of  
 it. Therefore if thou wilt have the  
 means to do better good, and the drink  
 to slake thy thirst, take it so freely  
 and without regretting in gods hand,  
 according to it to be the great crea-  
 ture of gods: guarantee not in the thy  
 necessities, nor startle for by heart-  
 ly apprehensions of thy spiritual faith  
 which must rather be by the: or what  
 so ever possesse, bee all to the glorye  
 of gods: though he be deserving ap-  
 paise higher than he deserves: should  
 see and hearken it heartily: for  
 muche that the myrrour maye make  
 it  
 Clugge

# Claggy





**Supplement Book**

**Enc. 16.**

**2. 10. 1941**

**DAIRY**

[illegible]

**SECRET**

100  
 101  
 102  
 103  
 104  
 105  
 106  
 107  
 108  
 109  
 110  
 111  
 112  
 113  
 114  
 115  
 116  
 117  
 118  
 119  
 120  
 121  
 122  
 123  
 124  
 125  
 126  
 127  
 128  
 129  
 130  
 131  
 132  
 133  
 134  
 135  
 136  
 137  
 138  
 139  
 140  
 141  
 142  
 143  
 144  
 145  
 146  
 147  
 148  
 149  
 150  
 151  
 152  
 153  
 154  
 155  
 156  
 157  
 158  
 159  
 160  
 161  
 162  
 163  
 164  
 165  
 166  
 167  
 168  
 169  
 170  
 171  
 172  
 173  
 174  
 175  
 176  
 177  
 178  
 179  
 180  
 181  
 182  
 183  
 184  
 185  
 186  
 187  
 188  
 189  
 190  
 191  
 192  
 193  
 194  
 195  
 196  
 197  
 198  
 199  
 200  
 201  
 202  
 203  
 204  
 205  
 206  
 207  
 208  
 209  
 210  
 211  
 212  
 213  
 214  
 215  
 216  
 217  
 218  
 219  
 220  
 221  
 222  
 223  
 224  
 225  
 226  
 227  
 228  
 229  
 230  
 231  
 232  
 233  
 234  
 235  
 236  
 237  
 238  
 239  
 240  
 241  
 242  
 243  
 244  
 245  
 246  
 247  
 248  
 249  
 250  
 251  
 252  
 253  
 254  
 255  
 256  
 257  
 258  
 259  
 260  
 261  
 262  
 263  
 264  
 265  
 266  
 267  
 268  
 269  
 270  
 271  
 272  
 273  
 274  
 275  
 276  
 277  
 278  
 279  
 280  
 281  
 282  
 283  
 284  
 285  
 286  
 287  
 288  
 289  
 290  
 291  
 292  
 293  
 294  
 295  
 296  
 297  
 298  
 299  
 300  
 301  
 302  
 303  
 304  
 305  
 306  
 307  
 308  
 309  
 310  
 311  
 312  
 313  
 314  
 315  
 316  
 317  
 318  
 319  
 320  
 321  
 322  
 323  
 324  
 325  
 326  
 327  
 328  
 329  
 330  
 331  
 332  
 333  
 334  
 335  
 336  
 337  
 338  
 339  
 340  
 341  
 342  
 343  
 344  
 345  
 346  
 347  
 348  
 349  
 350  
 351  
 352  
 353  
 354  
 355  
 356  
 357  
 358  
 359  
 360  
 361  
 362  
 363  
 364  
 365  
 366  
 367  
 368  
 369  
 370  
 371  
 372  
 373  
 374  
 375  
 376  
 377  
 378  
 379  
 380  
 381  
 382  
 383  
 384  
 385  
 386  
 387  
 388  
 389  
 390  
 391  
 392  
 393  
 394  
 395  
 396  
 397  
 398  
 399  
 400  
 401  
 402  
 403  
 404  
 405  
 406  
 407  
 408  
 409  
 410  
 411  
 412  
 413  
 414  
 415  
 416  
 417  
 418  
 419  
 420  
 421  
 422  
 423  
 424  
 425  
 426  
 427  
 428  
 429  
 430  
 431  
 432  
 433  
 434  
 435  
 436  
 437  
 438  
 439  
 440  
 441  
 442  
 443  
 444  
 445  
 446  
 447  
 448  
 449  
 450  
 451  
 452  
 453  
 454  
 455  
 456  
 457  
 458  
 459  
 460  
 461  
 462  
 463  
 464  
 465  
 466  
 467  
 468  
 469  
 470  
 471  
 472  
 473  
 474  
 475  
 476  
 477  
 478  
 479  
 480  
 481  
 482  
 483  
 484  
 485  
 486  
 487  
 488  
 489  
 490  
 491  
 492  
 493  
 494  
 495  
 496  
 497  
 498  
 499  
 500  
 501  
 502  
 503  
 504  
 505  
 506  
 507  
 508  
 509  
 510  
 511  
 512  
 513  
 514  
 515  
 516  
 517  
 518  
 519  
 520  
 521  
 522  
 523  
 524  
 525  
 526  
 527  
 528  
 529  
 530  
 531  
 532  
 533  
 534  
 535  
 536  
 537  
 538  
 539  
 540  
 541  
 542  
 543  
 544  
 545  
 546  
 547  
 548  
 549  
 550  
 551  
 552  
 553  
 554  
 555  
 556  
 557  
 558  
 559  
 560  
 561  
 562  
 563  
 564  
 565  
 566  
 567  
 568  
 569  
 570  
 571  
 572  
 573  
 574  
 575  
 576  
 577  
 578  
 579  
 580  
 581  
 582  
 583  
 584  
 585  
 586  
 587  
 588  
 589  
 590  
 591  
 592  
 593  
 594  
 595  
 596  
 597  
 598  
 599  
 600  
 601  
 602  
 603  
 604  
 605  
 606  
 607  
 608  
 609  
 610  
 611

Al God  
bless the  
and the  
ments, it  
skills not  
home  
course is  
be: if no  
the best  
can not  
serve the,

7.0013

1. 1940

903 02

— 330 —

11 111111

7-27-68

1908



307





## the Prophet Aggeus

water, this day to be changed into  
thy flesh & blood, & the substance of  
thy body. We are not nourished onely  
with accidents & qualities of things  
as smells & tastings: but with the  
substance of y<sup>e</sup> thing whych we eate  
and drinke. Nourishing is defined: of  
the Philosophers to be a chaunging of  
the nourishment into the substance of  
the body whych is nourished. All the  
workes of God, if they be wel con-  
sidered in theyr own nature, seeme  
racles and shoue al reasons: but our  
dull blindness is so great, that be-  
cause we see them dayly, we regard  
them not, and because we see them  
with them, and plenty is no want.  
We consider them not in our selues,  
but surely if we had this great mira-  
cle of God shew our eyes as here  
ought to haue, how by how might  
power he chaunge the substance  
of that whych we eate and drinke  
into the substance of our flesh and  
bloud, we shoulde esteeme him  
with more reuerence than we doe,  
more diligently thanke hym that he  
wold condescend to feede us, & to drinke

Roos

The com-  
monnes  
of Gods  
workes  
makes  
some no  
miracles  
of them  
selues  
be woe  
derfull,

# the exposition of

at his wofull piteous face he can  
 spare his wofull goones that he  
 had made such a myracle so oft and  
 forwille still a worke by his  
 swoynes, yeeby gluttons & unthank  
 full creatures as we be, and sustaine  
 our frantall nature by feeding us  
 so mercifully and chaunging the  
 good nature of his other creatures,  
 whych never franted, and yet are kil  
 led by us to fede us, chaunging  
 them into the substance of our bo  
 dies whych can do nothing of them  
 selves but spaine. Thus sayng from  
 Jezabel made a cheere cake baked  
 in the ashes and a dyffe full of wa  
 ter as he had when he was out  
 of the pye, and thus commended by  
 the myght to the and eate, for he had  
 a long journey to go. And when he  
 had eaten he walked to the strength  
 of that daye. I darre, for myghtes  
 carryng nothing else. So shall all they  
 whych feede the Lord as Elias did,  
 in that construction, be able & strong  
 to do grete thyngs by silence meat  
 and drink as for they may have pro  
 uer. So in blessing them and their  
 meate,

the prophet Aggeus.

meate be it neuer so course and fleshy  
pleasand they that seke to strengthen  
them selues by dainty meates forget  
tyng God, shall not be fylled in ea-  
tyng & drynking, nor haue profyt of  
that which they receiue: but þe more  
they haue, the more they shall de-  
sire and neuer thynke they haue y-  
nough as the Prophet here sayth.

Suche is the synkynge nature of  
synne, that whyle it ises lychynge in  
the hart of man ruling him, and not  
ruled of hym by grace, but ouercomynge  
hym to a further forgettyng of God  
and hys duty: that it wyl not let the  
corn grow in the field and increase,  
it wyl not suffer the meate & drinke  
to feede thee, but it shal go thorow  
thee vnpofitably as throughe a sinke.  
(whych as it auoydes one filth to re-  
dy gapynge to receiue more) it doth  
not quench, but rather increase the  
appetite. God wyl not blesse any  
thyng thou goest about, thy clothes  
wyl not keepe thee warme, nor the  
money wyl abyde in thy purse, but  
shal waste away, thou not waetyng  
how nor when, as if there were a

Synne in a  
man, wyl  
let nothyng  
þe haue  
doe hym  
good.



### An Exposition upon

hole in the botom. To a good man e-  
uerp thyng shall serue and prosper,  
but to an euill man, nothyng shall  
doe good. What a wonderful thyng  
is this that the more a man eates &  
drynkes, the more he shall desire and  
not be filled, the more clothes he put-  
teth on, & colder he is: yea, if he haue  
neuer so warme a fire nor soft fether  
bed, he shall bee more greued wth  
cold, then they whych fare coursely,  
be homely appareled, and lye harde.  
Let euery man iudge how true this  
saying of God is. These syne singe-  
red Muslers wth their Sables a-  
bout their neckes, their fine furred  
gownes, cozled slippers, trymmed  
buskins, and warme myttens, they  
chill for colde, & tremble when they  
come abroad, they cannot abide the  
wynde to blow on them: yea, and al-  
wayes the more tenderly they keepe  
them selues, hurtynge or not helpynge  
the poore, by the iust punishment of  
God; the more are they pearced wth  
cold. Contrary wise the labourynge  
man can abide in the feld al the long  
day when the Northwynde blowes  
wth

the prophet Aggeus.

wyth few clothe on him, and neede  
greued with cold: he hath his helth,  
feedes sauerly on brown bread, thin  
drynke, and a poore supper: yea, ma-  
ny poore beggers runne from doore  
to doore with fewe clothes on them,  
& tozre, dyning with a pece of bread:  
when they can get it, & at night lap-  
ping them selues in a little straw, not  
once in a weeke filling their bellies,  
yet they looke moze lusty, healthful,  
strong, then thou, which hast thy ce-  
led chamber, furred stomacher, long  
gowne and good chere. And what ca-  
be the cause of thys, but that God  
blesed the one which is content with  
hys poore kynde of life, and thankes  
God for it, thinkyng it better then  
he is woothy: And the other which Colly ap-  
thinkes so highly of hymselfe, & no-  
patel, & a-  
thing is good enough for him; takig boue they  
no care but how to cherishe himselfe degrees.  
most tenderly, God doth not bles him  
nor those things on which his plea-  
sure is set. The Israelites in wilder- Exod. 16  
nes desiring flesh had Quailles great  
plati gent the, but whē p meate was  
in they: mouthes, p plague fel on thē.

An Exposition by  
by

Deuter. 29 And after repenting, they were so  
blessed of God, that their shooes and  
clothes lasted thym. xl. yeres, and  
those clothes whych the fathers had  
worne, the chyldren were content to  
use afterward. But these tender Ier  
uels muste haue one gowne for the  
day, an other for the night, one long  
an other short, one for wynter, an o  
ther for sommer, one furred thozow  
an other but faced, one for the work  
day, an other for the holy day, one of  
shys colour, an other of that, one of  
cloth, an other of sylke or damaske,  
chaunge of apparell, one afoze dyn  
ner, an other at after, one of Spanish  
facion, an other Turkye, and to bee  
hyer, neuer content wth ynough,  
but alwayes deuysing newe facions  
and straunge: yea a Ruslin wil haue  
more in a ruffe and hys hose, then he  
should spend in a yere. I read of a  
papster that woulde paynt euerye  
country man in hys accustomed ap  
parell, the Dutche, the Spanyarde,  
the Italyn, the Frenchman: but  
when he came to the Englyshe man,  
he paynted him naked and gaue him  
cloth



the Prophet Aggeus.

cloth and bad him make it hymself;  
foz he chaunged hys facion so often,  
that he knewe not howe to make it,  
suche he put fikle & vnsustable beades  
euer deuising & desirynge newe toyes.  
But what, woulde ye haue al appar-  
rell alpkc? There be dyuers degrees  
of authoritpe, and so better apparrell  
foz them. I do not wylsh a kynge, but  
euery onc accordyng to hys degree.  
Beue a kynge cloth of gold and syl-  
uer, a Duke velvet and silke, a Mar-  
ques Satyn and Damask, then an  
Earle, a Lord, a Baron, a knight,  
an Esquire, a Gentleman, a squire,  
accordyng to their degrees, and see  
whether those shall not bee compels-  
led to go in a rusted coate; to by the  
now spend as much on apparell for  
hym and hys wyfe, as hys father  
wold haue kept a good house wth.  
God graunt euery one myght be  
brought to hys degree. Our sauour  
Christ had his disciples they shoulde  
not haue .i. coates, but we be cause  
we wyl be most balye in his scollers,  
haue oure presses full of apparell,  
that many knowe not howe manne

Math. c.

### An Exposition vpon

saies they haue. We are in the number of those ryche men to whom **S.** James sayth: wo, because they had so great plenty of apparell that the moches vpon eate them, & their poore neighbours went colde and naked, wanting them.

And althoughe those be wonderfull and straunge kyndes of plagues that God layd vpon them for their synnes, that neither the corne nor the fruit of the earth could increase, their meate would not feede them, nor drynk sate them, nor their clothes kepe them warme: yet this is mooste metueylous, that the money whych they had in their purses would not abyde wyth them, but waied away they coulde not tel howe, nor profiting them, but out as though it had fallen out at the botome of their purses, or that their purses had ben torn so fast it went from them as they gat it, they did not thynke by it. But such is the wisdom of God, that whych way we thynke to enrych our selues displeasyng hym, the same is turned to our owne hurt, and we be caught

: the Prophet Aggeus.

In our own snares. A mā wold think  
his mony sure inough whē it met in Cupl got-  
his purse; but lay it where thou wilt ten goods  
hidder lock & key, yea in stone houses never  
if y wille; if it be wrongfully gotten, or thye.  
nigardly layd up, & not bestowed to  
relieve the nede of other as occasiō re-  
quires, rather thē thou shalt enjoy y  
wicked mammon, the rust & canker  
that eatē it, thieves shall steale it, or  
fyre shal come frō heauē, if it can not  
some other wayes, and destroy thee  
and it, rather than thou shalt con-  
tinue wealthye, contrarye to Gods  
wyl by disobeying hym. It is not with  
money as in corne and other fruites  
for as he that sowes much, and that  
in good ground, reapes muche, so he  
that liberally bestowes much of his  
truly gotten goods on the needy me-  
bers of Iesus Christ, shal be enriched  
much of Christ: for the poore are the  
good ground that bringes thee forth  
much increase by a blessing of God.  
I have seene sayth Salamon, some  
giue their own goods, & thei waken  
greuer, other serue that whiche is  
not their own, & are ever in nede.

D. III.

Go

Prover. xi.



**An Exposition vpon**

So he that wyll thynge, must first  
get it ryghteously, and after spende  
it lyberally: for that whiche is rypely  
gotten, though it be after deaite in  
almes, dyspleases God. When blind  
father Toby heard a kyn bles in his  
house, he bydeth them take heed that  
it be not stolen. He sayth also to his  
Sonne: Of thyne owne substaunce  
geue almes (but that whiche is rypely  
gotten, is not thine owne) and if thou  
haue much, geue much, and if thou  
haue but a lytle, yet geue it wylling-  
ly. These men whom the prophet  
here rebukes, byd none of all these  
thynges, for neither is tyme well got-  
ten, nor liberally spent. What mar-  
uell was it then, though it fell out  
of the purse vnto the and consumed  
away they wold not holde, nor yet  
byd them any good.

Thys greedyne was so farr gre-  
uen into all sortys of men, that the  
poore laboring man whiche wrought  
for his vnto wage, was not content  
to worke a tene dayes worke, but  
would lottet and be idle, make his  
worke luttell and full of craft and  
deceyte,

Toby. ii.

Toby. iii.

## the Prophet Aggeus.

Deceyte, haue a greater wage than  
hys woorth was woorth. It was  
true nowe also that Hieremye com-  
plained on his tyme, sayinge from  
the hyghest to the lowest, from the  
Prophet to the Priest, all stubbe for  
conetousnes and deceyte. But I  
would wyse all such greedy guts  
to marke the similitude of Chyso-  
stome, where he compares a perrye  
wyl gotten, and layde amongst the  
other syluer whych is truelye come  
by, to a woman that lyes at the hart  
of an Apple: for as the first corruptes  
the hart of the Apple, and that once  
beinge rotten, it eaties the next perrye  
yn to hym, and so forth euery perrye  
that whych is next vnto hym, untill  
the whole Apple be rotten (though  
for a great space it seme on the oute  
syde to bee a fayre harde Apple and  
sounde) so that euill gotten perrye,  
sayth Chylostome, shall infect that  
whych lyes next hym, and so forth  
euery one by succession, untill all bee  
rotten. Thus the plague beinge gene-  
rall that all sortes of men were in-  
fected, and nothinge byd go forth  
wylth

Here. vi.

Euill got-  
ten goo-  
des wa-  
res that  
which is  
truelye  
come by

## An Exposition vpon

lyth any kynde of men, because generally al sortes had sinned: & God requiring generally of al sortes that they shoulde be bylt, it proues that every one had a porcion to doe in the buyldyng of Gods house, and that none could be excused fro this worke. So we in England, al be guilty, al haue bene punished, because every sort of men shoulde haue laid his helppinge hands to the buyldinge of Gods house, reformyng his religion, strengthenyng and maintaynyng his gospel, which none or very few haue cannably done, and therefore al these plagues haue fallē vpon vs that these people felt, pea, and more so, for all that would hold fast their profession either were cast into the fyre, or banished. The Lord for his mercy open our eyes that we may see and consider the cause of these plagues wherby he hath layd on vs so long, & speedely curre vs to amend those faultes for which we be punished. For even fro þ highest, vnto þ poore laboryng man we haue al sinned, & are plagued and scorped. Seruantes haue thought to

more



### **the Prophet Aggeus.**

were welthy by great wages taking  
a litle workyng: but as this prophet  
saith, thei wages was put into a bo-  
tomles purse, and they haue not shi-  
nen by it. What hath bene the ende  
of ambitious and covetous men fro  
the hyghest to the lowest: he whiche  
is not blynde may see it moze among  
vs then all Christendome.

**7** Thus saythe the God **The text**  
of hosts: consider in your  
hartes your own wayes.

**8** Go vp to the hyll & heryng  
home tymber, buylde this  
house and I wyll haue  
delyghte in it, and I wyll  
bee glorified saythe the  
Lorde. **Arg.**  
dwel in  
it wryth  
glory.

The Prophet hath neuer done  
ynoughe in bearyng in the authori-  
tye and Maieste of hys God that  
sent hym wryth hys Compassion  
to hys people, and neuer speaks  
thing

### An Exposition vpon

thyng in hys owne name, but in the  
beginning and ending of these spo-  
keres, addeth the glorious name of  
God Iehoua, calling hym the Lord  
of hostes, at whose commaundment  
all creatures be, and who wyl arme  
all hys creatures to fyght agaynst  
all suche, as epyther doo not buyld  
hys house and hynder hys glory, or  
els stoppe them whych woulde fur-  
ther it. Wpith such woordes of feare  
and power muste all stubborne sto-  
maches be pulled downe, and they  
whych will not be overcome by gen-  
tlenes to do their duty, must be sca-

An ex- red wpyth authority. Thus must pre-  
ple for chers learne to temper their tonges,  
prechers neuer to speake but that which they  
finde in Gods booke: and where the  
people be hard harted to beleue, and  
spyncked to heare, they muste vse  
suche woordes of Gods Maieste &  
power, which will make stony hartes  
to tremble, and wher feare raigres,  
there to comfort and rayse them by  
the gentle louing mercies of god  
offered to the world in hys Sonne  
Iesus Christ our Lord.

And

## The Prophet Aggeus.

And yet once again he referres  
them to theyr owne iudgement, and  
biddes them consider in theyr owne  
hartes, theyr own waies, and he iud  
ges them selues. As if he should say:  
hitherto haue ye folowed your own  
desires and haue had no profyt in so  
doynge, but beyng sundrye wyse pla  
ged ye haue not considered it. No  
thing that ye haue gone about hath  
prospered woth you, your fruite of  
the earth hath not encreased, your  
meate and drynke hath not fed you,  
your clothes haue not kepte you  
warme, your money wasted in your  
purse, ye coulde not tell howe. But  
nowe buylde my house, and make  
your owne doynges well, whether  
euery thyng shall not be blessed and  
encrease that ye go about. I wyl be  
delited in your buyldinge, and I  
wyl sette my glorie to the whole  
worlde amonge you, in defendyng  
you, and that my house and wor  
shyppe there. I wyl be your God,  
and ye shall be my people, and no e  
nemies shal ouercome you, the earth  
shal be fruitful vnto you, your meate  
drynke



**An Exposition vpon**

Drinke, clothes, and money that tebe  
and nourishe you: chuse you whether  
ye will lette my house lie vnbuilted  
all, and still be plagued, or ye will re-  
pare it diligently, and be blessed.

So bp to the hyl, hrynge home  
symbrs and bulde this house: these  
thre thinges God requires of them,  
and he promisses them two blessings  
for them: that he will be delited in  
that house building, and will shewe  
his glorie amongst them. For these  
causes, rather than for worldly pro-  
fyt, they shuld be moze earnestly stir-  
red to do theyr duty: whan they wer  
certain that they pleased God in so  
doing. The hyl that he wils them to  
go to is Libanus as appeares in Ec-  
clesias, which is not within the bonds  
of Ieremy but of Tyus and Sidon:  
for there grew the fairest trees of any  
country. From thence had Salomon  
trees in his time also for the same  
building. This figure doth teach vs,  
that as Gods temple was than built  
of trees that grew amongst the  
heathen people, so whan the ful time  
was come, Christs church shuld be  
builted

**1. Eccl. ii.**

**3. Reg. 5.**

**The Be  
then bee  
called to  
be men**

## the prophet Aggeus

builded of the Gentiles and heathen  
people, when the gospel should be pre-  
ched through all the world. And this  
is comfortable for us, that although  
we be not born of Jewes, yet we be  
trees meete to build Gods house on,  
God wills us to be brought home to  
him by the preaching of his word, &  
we maye be partakers of that house  
wherin he will dwell, and be delited  
in us, and among whom he will shew  
his glorie. He bids them climbe vp  
the hill, drave home trees, and build  
þ house, which all be words of great  
labour and paines, and speaks no-  
thing of the easie sort of worke, as  
deuising, casting the worke, framing  
the postes, &c. But willes them not  
to refuse the greatest labour that be-  
longs therto, and that nothing should  
be thought painefull that God com-  
maundes. And he bids them not loke  
for any great worldly wealth when  
they had done (although God of hys  
goodnes wolde geue the that beside)  
but thinke this a sufficient reward  
þ God was pleased in theyr doings,  
& wold shew his glorie among them.  
This

bers of  
Christen  
churche.

The pain-  
ful labour  
muste be  
borne w-  
out respect.

## An Exposition vpon

This is the greatest reward that we  
can looke for, when God is deli-  
ueth vs: and happy is that people to  
whome it fallēs. What haue the An-  
gels in heauen more then that God  
is delited to be among them, & shew  
hys glorious maiesty to them? Thus  
in buyldyng Gods house, we may  
make of eate the heauen, and of men  
Angels. For where God shewes him  
selfe glorious, there is heauen, and  
we shall be lyke Angels deli-  
ghting our selues in prayling our God, and  
God will be delited and dwell with  
vs, shewing hys glorious maiesty to  
vs, be our God and blesse vs.

When they had fallen these trees  
and caried them home, leaste they  
should turne them to their owne vs,  
and buylde their owne houses with  
them, he sayth: build this house, men-  
nyng the house of God, and temple  
whych God had chosen amonge all  
other places, and where onely he  
willed them to offer their sacrifices.  
In whych we are taught that we  
should not turne to our owne plea-  
sure, those thynges which God will  
haue



the prophet Aggeus.

have dedicate to him selfe and to the  
buydyng of his house. If England  
had not bene so greivous to turne to  
their own use church goodes, which  
should have necessarye bene be-  
lowed to the buyldyng of Gods house.  
we should not have felt this trouble  
so sharpe, but God woulde have  
bene pleased, and blessed his glorie  
among vs. The woodman is wor-  
thy his hire, he that lernes the Gos-  
pel, must lyue of the Gospell. There-  
fore those improprietys wold be  
awaye the preachers lyuing, be  
gaynst the worde of God.

But what, both this belong to be  
by our tyme, very much requyre of us  
to buyde hym Abbies, Monasteries,  
Collegiats, or, so forth, but this  
was an ordinary exercise for that  
gentle, hard hearted people for a tyme  
to be exercised in, that they shoulde  
not buyde temples to Idols, and then  
shoulde us to buyde Gods house  
house, wherein we may offer sacrifice  
all sacrifices and prayers to hym, every par-  
ticular he is well desired, and particuler per-  
son to hym. This house is lost,

Necessary  
Church  
goods are  
not to be  
taken a-  
way.

112. 10112

God des  
house. Ge-  
nerally is  
the whole  
church, of  
every par-  
ticular per-  
son.

An Exposition upon

now for us to be understood generally  
by the hole church and company of  
Christians, and for body and soule,  
the heart, minde, or conscience of all  
Christians particularly, in betwixt god  
himself by his holy spirit, as I. Paul  
saith to the Corinthians. Do ye not  
1. Cor. vi know that your bodies be the tem-  
ples of the holy Ghost, and which be  
both sanctified to be kept holy for  
himself alone by Baptisme, and for  
the which Christ hath died that he  
might line by him, whom he hath  
redemed with his blood and washed  
cleane from all filth, that we should  
line no more to our owne lusts and  
desires, but to him that hath rede-  
med us. It is written that God  
dwels not in Temples made with  
hands, no; is not worshiped with a-  
ny worke of mannes hands: but he  
is a spirit, an invisible substance, and  
shall be worshipped in spirit and  
truth, not in outward words only  
of the lippes, but in the deep sighes  
and groanings of the heart, and  
the hole power of the minde, and  
sacred heartie callings on him in  
prayer

Actes. vii.

John. iiii.

the prophet Agabus.

Prayer by faith. And therefore he  
doth not so much require of vs to  
build him a house of stone and lime  
bet, but hath willed vs to pray in all  
places, and hath taken away that  
Awe and Popish holynesse, which  
is thought to be more in one place  
than an other. All the earth is the  
Lords, and he is present in all places  
hearing the petitions of the worshippe  
call on him in faith. Therefore those  
Bishoppes whiche thynke woth  
they conuene wayer to make one  
place more holy than the rest, are no  
better than Jewes deceyvinge the  
people and teaching that onely to be  
holy which they haue crested, crosed  
oyled, and breathed vpon: For as  
Moses said to the woman thinking  
one place to be holier to pray in than  
an other: Woman beleue me, a time  
is come when ye shall worship  
thee at Iherusalem nor in this hill,  
but the true worshippers shall wor-  
ship God in spirit and in truth: for it  
is not saide the place maketh nor the  
man holy, but the man maketh the  
place holie, and ye shall not worship

**i. 3mo. fl.**

God is  
worship-  
ped in spi-  
rite and at  
places.

John. III.

2. **জিহাৱেব:**

三、

**POUR**



## An Exposition vpon

your Idols, Rocks, and Stones, nether at Wallingham, Ipswich, Salisbury nor Here, for God chuses not the people for the place sake, but the place for the peoples sake. But if ye be in the myddell of the fildes, God is as readye to heare your saythfull prayers, as in any Abbye or Church; yea a thousande times more: for the one place he hates, as defiled with Idolatry, and the other he loves as undefiled and cleane. If the good man lye in prison, tyed in chaynes, or at the stake to be burned for Gods cause: that place is holpe, for the holynes of the man, and the p[re]sence of the holy ghost in him, as Tertullian sayth.

yet there shoulde be common places appointed for the people to assemble and come together in, to praye our God. For where the Apostle rebuked them whych would not resort with the rest of the Christians to make their common praises together, to heare his word and receiue his sacramentes: it proues they had some common place to resort to, as he

**Common**  
places of  
prayer are  
to be ap-  
pointed.

Heb. x. 25.

the Prophet Aggeus.

where Saynt Paule requires that al  
things should be done in a comelye 1. Co. 1. xlii  
order, what can be moze comelye or  
agrecyng to good order, then to haue  
a tyme appoynted; and a place to re-  
sorte vnto together, to woo: shyppe  
out onely God? May how shall they  
come together, except place and time  
be appoynted? How shal they know  
when and whither to resort, vnappoynted?  
How can the shephearde  
teache his sheepe, if he haue not a  
fold to gather them together in? In  
the Apostles tyme when the rulers Acte. 1. xvi  
were not christened, they resorted in  
to priuate houses and chambers, and  
by the water syde to woo:ship their  
God: but when princes became chri-  
stened, they had churches appoynted  
for them: yet all these prayers and  
preachynges that were primelye in  
parlers, and by the water syde, were  
as pleasant to God (yea better, for  
commonlye they came of a greater  
and a better loue and faith) as ours  
be now. Those also whych than were  
buried in no halowed church nor  
churchyard, nor christen moldes,

### An Exposition upon

as they be called when it is no bet-  
ter the of her earth, but rather worse  
for the counting that byshops use  
about it, were no worse then they  
wherby were buried with al solemn-  
nity. It appeares by the Gospell,  
Mark. v. Legion rising in graves, the word  
dothes some going to burial, Christ  
buried without the City: so that  
then they buried not in halowed  
Churchyardes, but in a severall  
place appoynted for the same pur-  
pose without the City, which cu-  
stome remaynes to this daye in ma-  
ny godly places. As that then was  
lawfull and no hurt to the deade: so  
is it now, & one place is as holpe as  
an other to be buried in, saving that  
comly order requites the bodies not  
to be cast awaye, because they were  
the temples of the holy ghost, & shal  
be glorified at the last daye agayne,  
but seemely to be buried, and in ho-  
nest place to be kept severall from  
beastes, and butteneient blyng the  
same, for the same use. It is popithe  
to be leue that which the bishops do  
teach that place to be moze holy the  
the



## the Prophet Aggeus.

the rest, whiche they haue halowed  
as they say, with washyng it with  
their conured water, crosinges, cū-  
singes, processions, &c. and that God  
wyl heare one prayers afore one. I-  
dolt of Image, rather then an other,  
or in an Abbey, as pleases them to a  
poynte hym rather than an other.  
Where it pleases the to graunt many  
daies of pardon, ther God must heare  
their prayers soner; & woꝛke mo mi-  
racles: so God is become their ser-  
uaunt the, & that he wyl do they wyl a  
poynt him. But blessed be that God  
our Lord which by the light of his  
word both confound al such wicked  
& fond fantasies as they can deuise  
to fill their bellies & maintayne their  
authority. Churches be Gods scoole  
house, the preacher is a scoole ma-  
ster, sent from God to teache by his  
word, we be his scolers, & whether  
wyl we soe to learn our lessons & his  
holy wyl to amend our liues, to make  
our prayers to him, desiring mercye  
for our wickednes past, & beg grace  
and strength for þ which is to come,  
so thank hym for al his goodnes to

Agg.iii.

met.

Bishops  
blessi ges  
make not  
places  
moze holy  
no: god to  
heare vs  
soner ther  
than els  
where.

The vse of  
churches.

## An Exposition vpon

mercifullye poured vpon vs, to re-  
ceiue his Sacramentes, and profess  
our faith wherche we haue in hym.  
For these causes must we haue chur-  
ches as common places to resort vn-  
to, and ble them with such conuolpe-  
nes as becomes menne professynge  
Christ: and not to hynde any holines  
to this church: or that church, as  
though it lay in wast to make holy: or  
unholy when and what we lust.

**Goddes**  
**house.**  
**Generall.**  
**Particu-**  
**lar.**

**1. Tim. iii.**

**1. Cor. vi.**

**1. Cor. vi.**

The house of God, nowe for vs  
left to hynde as sometime called in  
Scripture generally the whole com-  
pany of Christians; and sometime  
euerie particular man, as saint Paul  
teaches Timothe how to lyue in the  
house of God, which is the church  
and congregation of God, the pillar  
and scate of truth. And to the He-  
bryes it is wyrtten: you be the house  
of God particularly also. It is sayde  
to euerie man, doe ye not knowe that  
your bodies be the temple of the  
holye ghost: and he that defiles the  
temple of God, him will God destroy  
Againe ye be the husbandrye of God  
and the buyldyng of God. And saint

Peter

the prophet Aggeus

Peter saith: ye are bryt lyke lyuellys l. Pet. ii.  
stones fo: a spirituall house of God.  
Thys spirituall house muste be dayly  
gently buylded of vs, & the building  
of this house of wood & stone among  
the Jewes, was a figure of this spiri-  
tual house building fo: oure dayes.  
Thys is that whych S. Paule calles  
so often edifying o: buyldyng one an  
other, and that edificacion whiche he  
speake s so much of in al his Epistles  
that is as much to say as one to stir  
up an other to vertue and godlynes.  
For as the buylding goes forward  
and encreases by laying to one stone  
after an other, and one poste or tree  
after an other, untill the house be fi-  
nished: So we by goyng forward  
dayly in the feare of God and godly-  
nes, shall at length be a myre house  
fo: God to dwell in. This house is  
the bodye and soule of man whiche  
must be bryt with dayly hearyng  
Godes woord, praye, merite & faith,  
with godly exercises, as S. Paule  
saith ye be cittyens with saintes, and  
of Godes house, builded on the foun-  
dacion of y Apostles & the prophets,  
God

edifying

The spi-  
rituall  
house of  
God.

Eph. ii.



**An Exposition upon**

**God, because he would have vs. al-  
wayes praying & calling on hym for  
his helpe, hath so ordered the matter,  
& this earthly house of ours wherein  
Thys he dwells, should alwaies be in build-  
house neeving or repairing, & that we should  
des cōti not be ydle and thinke we had done  
anual re- our dutye, but ever desiring hym to  
paiering helpe forward the building of thys  
& helpe hys house. If we overcome one evil  
of al de- affection, straight wayes rises an o-  
grees. ther, & after one temptation cometh  
an other, & the devil neuer ceases to  
Iosa. 127 throw down our house. David saith  
except & Lord build the house, then  
labour but in vayne which build it.  
Let vs do al we can therefore, & pray  
the lord to further our worke, the an-  
gels w the sword defend & goods pu-  
nish & evil, & preachers w the word  
the scolemasters by their teaching,  
the fathers by bringing up their chil-  
dren, & masters by correction of their  
servants, & people in obeying their  
heades, & neighbourly love, & lett e-  
uery one to defende true religion to  
the uttermost of his power, drive a-  
way & topp & his baggage, & as oc-  
casion**

**the Prophet Aggeus.**

castor requites guide & ignorant, re-  
buke crooked steaks, amend faults  
in the seare of & Lord, & bring into &  
right waie al such as run astrai & thet  
may be mett houses for god to dwell  
in. Thus hath euery mā a part in bil-  
ding gods house, & the greatest porci-  
on is left to euery man which is his  
own conscience, to amend & he findes  
amisse in himselfe, because euery mā  
knowes himselfe best. Great faults  
onely do appeare vnto & world, & by  
rules must be punished: but & priuy  
hid faults which euery mā knowes  
in himselfe, for & most part (for no mā  
knowes al that he hath in himselfe)  
must be corrected wthin himselfe, by  
prayer, sighing, repentance, & asking  
forgiuenes. David saith: who know- **Psal. 19,**  
eth his own faultes: Lord cleanse me  
fro my priuy hid & secret sins, & spare  
thy seruante from other mens syns.  
Thus must euery one himselfe seue-  
rally & iouly altogether cline vp to  
the hills, & is our lusty mindes, & cut  
downe & perishe desires of our hearts  
though it be painful, & also correct &  
hie minded which ar called off in &  
scripture

**In Exposition upon**

**Al offen  
ders  
must be  
correc-  
ted indi-  
fferently**

Scripture hys, & cut down the high  
trees growyng on the tops of them.  
That is to say to bring into good or-  
dye the high mē of the world which  
shuld geue good example for the peo-  
ple to followe: and to punishe their  
fautes, and rebuke them as well as  
the lower sort. They must neither say  
scate no: flatterye leaue them unpun-  
ished, no: say that is good which is  
euill afoze God. For as God hath ge-  
uen one lawe for all men highe and  
low to liue after, and like a righteous  
iudge will punish all that breake it:  
So must al indifferently be punished  
here: If rulers and ministers do their  
duty that breake his lawes. God hath  
geuen no more liberty to sinne to the  
riche than to the poore, no: hath not  
willed thone to be punished and the  
other to escape, but generally and in-  
differently hath said to all: that soule  
whiche sinnes, it shall die: & in iudge-  
ment ye shall regarde no persone, but  
iustly iudge that which is iust, ney-  
ther condemne the poore because he  
is poore, no: deliuer the rich, because  
he is rich. So muste the preacher tell  
euery

**Ezec. 18.**

**Deut. 1.**

**Exod. 23**



## The prophet Aggeus.

every man his due type, spare neither  
high nor low, neither flatter & praise  
forwardes, nor feare the mighty  
for high looks or bitter words, whoso  
he does his worst, can not hurte thy  
souls but a little punish thy bodye. **Aggeus 2.**  
These are harde hilles to cline, and  
crooked trees to frame mete for any  
wo:her yet it must be done, and God  
requyres thys of every mans hande  
to byng some thyng to the building  
of his house, and accordeynge to hys  
power.

And if we marke these wordes  
well, we shall see oure owne nature **We are**  
set afoze us: For as trees growyng lyke to  
on the toppe of hylls, haue a tough trees,  
bark, crookt knots, longe bolles,  
and therefore vniuerse for any buyl-  
ding, butyll they bee fallen, pyllid,  
sqvared, drawen downe, and can doe  
nothyng of all these them selues: so  
we as longe as we be wanderyng in  
the mountaynes and wylde wooddes  
of thys world, beyng highly mynded  
and in great wealth or authoritie a-  
bove others, as on an hyll: We haue  
steadfast proud myndes, & not mete  
for

### Interposition by Christ

For Gods house, untill we be made  
lowly in our owne syghtes and fall  
flat down at Christs fete, and have  
the rough bark of our old Adam pul  
led of, and our croked affections cut  
away be mortified, and drawn home  
by the leaching of his worde, and  
working of his holy spirit. For that  
which is hyge and set by amongste  
men is abhominable afore God, and  
as S. Paul saith: we are not able of  
our selues as of our selues to thinke  
a good thought: muche lesse than to  
cast away al this forwardnes of our  
corrupt nature, untill God bring us  
home, and make us mete for the build  
ing of his house, which he doth by  
preaching as it is wrytten, both that  
they heare without a preacher: for  
faith comes by hearing, and hearing  
comes by the word of God: and our  
Savior Christ saith by S. Iohn: No  
man comes to me excepte my father  
draw him. God graunt us such pre  
chers that we may here, & so to draw  
us may beleue, & so to beleue we  
may be drawn home like good steele  
all forwardnes cut of, and we made  
mete

## The Prophet Aggeus

were for the building of gods house  
Some bypasse to consider how  
God performed his promises in be-  
yng delited in that house & shewing  
thē his gloꝝ: the hole history of the  
Macchabees & other like do declare  
thē & great gloꝝ which appeared in  
thē: the king set Deltodorus to bring  
hym the treasure of the temple, but  
Deltodorus the good high priest would not  
deliuer it, but w<sup>th</sup> his fellows stood  
still loking for help fro God, in their  
priestli apparel according to p<sup>r</sup> lawe  
that God was delited in their doing  
trusting & calling on him, it appeared  
thē for he shewed hys mighty gloꝝ  
in defendyng them & maintained hys  
religio, not yelding to tyrants, & pun-  
ished Deltodorus for laying blasphemous  
hands on p<sup>r</sup> money which was laid up  
ther, for the fatherles and widowes.  
Likewise Alexander the great which  
conquered al countries about hym,  
after he had gotten Tyre & Sidon,  
set to Ierusalem for a tribute thinking  
it to small a thing & not worthy to  
cary his host thither for it, and p<sup>r</sup> that  
would yelde unto him for a word  
yet

2. Mac. 1

God is  
muche  
delited  
in p<sup>r</sup> buil-  
dyng of  
his hous



### An Exposition vpon

Yet when the hygh Gyfte of feare  
God more than hym denyed to be  
hys subject and tributary, Alexander  
drew came wyth all hys power, pur-  
posyng to haue destroyed all: but  
the Gyftes meeting hym in theyr  
Gyftly apparell, not to fyght, but  
to see how God would defend hys  
people, Alexander light of his horse,  
worshipped the hygh Gyfte, and  
confessed hym to be the onely God  
whose Gyfte he was, and that in  
hys country afore he came forth, he  
saw a lyke bysion brydnyng hym w<sup>th</sup>  
no wronge to such men, and after-  
wardes he granted them great ly-  
berty, and dyd them no harme. But  
Exo. 34. most wonderfullly thys glorie appea-  
red, that wher euery man must go  
thre a yere to Iherusalem to wor-  
shipp, God promysed and pafforded  
it that he would defend theyr lande  
untill they came againe. And theyr land  
was compassed rounde w<sup>th</sup> theyr  
enemyes, they sette none at home  
but women and chyldren, yet God  
so well belited it thys theyr doinge,  
that as longe as they dyd it, they  
prof.

the prophet Aggeus.

prospered, and no enemies durst in-  
made their lande, whyle they were  
wooꝝhypping God. But when they  
dyd it not, they were overcome, and  
lost their land. But the great gloꝝy  
of al was shewed in this temple, and  
God declared hymselfe to be wel de-  
lighted in it, first when our Saviour  
Christ came and sat disputing with  
the Doctours in it, healed the sycke,  
preached the wyll of hys father, and  
dꝛoue out the biers and sellers. After  
also when the Apostles did the lyke,  
and when the Eunuche of Queene  
Candace, moved with the gloꝝy of  
God and that Temple, came so farre  
of to wooꝝhypp there, whych al and  
other lyke, doo declare sufficientlye  
what opinion of Gods gloꝝy was  
there commonly iudged to be. And  
how God is now delighted with our  
assemblies when we come to pray un-  
to hym, and heare his woꝝd: Saur  
Paule teaches saying: If ye speake  
in a straunge tonge an unlearned ma  
come in amongst you, he wyll say ye  
are madde: but if ye expounde that  
which is red, he is rebuked of al, and

Luke: ii.

Actes. viii

i. Coꝝ. xiii

It. i.

he

An Exposition vpon

Mat. xviii  
he myl fall downe, woꝛshyp God, &  
say God is amongst you. Suche an  
earnest defender of his gloꝛy is god,  
that he will geue it to no other: & so  
loues he þe blding of this his house,  
that if ther be but .2. or .3. gathered in  
his name wꝛth feare & reuerence of  
hys maiesty, seeking hys gloꝛy & not  
theiꝛ own, he will be amongst them.

Now God hath bene delisted in  
al ages, in the buyldyng of thys hys  
spiritual house, by the pꝛeachyng of  
hys Gospel, the glorious deatnes of  
al hys holpe Martirs from tyme to  
tyme do declare: but now latelpe in  
England, by the cruell persecucion  
of the bloudy bishops foꝛ the mapu-  
taining of theiꝛ wealth, theiꝛ idola-  
tri, & theiꝛ Antichrist þe Pope, whole  
hangmen they wet, we al haue sene  
it, yea & al good consciences hath ab-  
horred theiꝛ madnes in burning the  
innocentes, pulling bp the dead, and  
haue prayled God foꝛ strengthning  
his pooꝛe creatures against all theiꝛ  
mad rages & furious rebellig against  
God & mā. The almighty god graūt  
vs like grace, strength & boldnes to  
suffe



**the prophet Aggeus.**

Offer our bodies to deathe wythoute  
fear for the building of Gods house  
rather then to see it lye waste and  
troden under fette. What greater  
comfort can anye Christians haue,  
than in geuing their bodies to deathe  
for the building of thys house, and  
heare God saye, that he is delited in  
their so doing, and that he will shew  
his gloze in them? What greater  
promotion can a man come to than  
to be one suche instrument wherein  
God will be delited, and shewe hys  
gloze? Death of the body is greuous  
to the flesh, but deathe of the soule is  
a thousand tymes moze feareful to a  
good man: the one is a litle paynfull  
for a tyme, the other hath greefe  
wythout ende. Therefore Christe  
sayth: feare not them which kyl the  
bodye, and cannot hurte the soule,  
but feare hym which can cast bothe  
body and soule into hell fire. Suche  
an earnest loue shoulde we haue to  
the building of Gods house, bothe  
the hearers & teachers, both to build  
& be builded by al meanes possible,  
because he is so well delighted in it.

Most hap  
pines is to  
haue God  
deyled in  
vs.

Agath. r.

It. ii,

that

**An Exposition upon**

that we should feare neither losse of  
goodes, no: yet death of bodi, no no:  
displeasure of man, so that we maye  
please God and haue hym delighted  
in our doynges. To please man is  
but a small thyng, but to please God  
is the greatest good thyng that can  
be: for he p honours me saith God, I  
wyl glorify hym, and he that confes-  
seth me before men, I wyl confesse  
hym before my father, he that is a-  
shamed of me, I wyl be ashamed of  
hym, and he that denyes me before  
men, I wyl denye hym before my  
father in heauen:

**I. King. ii.**

**Saith. x.**

**The text.**

**¶** We haue looked for much  
and behold it is but lytle,  
ye haue broughte it into  
the house, and I haue blo-  
wen on it. And why so?  
(saith the Lord of hostes)  
because thys is my house  
which lyeth waste, and ye  
turne every one to hys  
owne

the Prophet Aggeus.  
phone house.

**T**he chiefest reasons to per-  
swade an euill man to leaue anye  
wycked wayes, be to set befoze him,  
& often to put hym in remembrance  
howe God hath bene angrie wyth  
hym, when he dyd such thynges and The euill  
punish'd hym as long as he laye in bec rather  
suche forgettyng of hys Lorde God. moued w  
And also to threaten him with grea- threaten-  
ter plagis, if he do continue in them wynges,  
still. Both these kyndes of counsaile  
doth the Prophet beere vse, to stirre  
them vp to buyldyng of thys house  
of God. He, both sundrye tymes calls  
to their remembrance the greates  
plages whych he suffered ofte and  
long afore tyme, for not buyldyng  
Godes house, and also vpbids them  
not thynke that all their sorow was  
at an ende, but more & greater scour-  
ges was hangyng ouer theyr heades  
if they would not buylde hys house  
earnestly, and if they ceased not to  
speme, God woulde not cease to pu-  
nyshe them, and if they continued  
still not the regarding the building  
II.iii. of



## An Exposition vpon

of his house, God woulde continue  
still encreasynge of his curses on the.  
ye haue bene greedy despying muche  
sayth the prophet, ye haue scraped  
and scratched together all ye coulde  
lay your handes on, ye haue spent  
your money & wrought your selues  
weary, thynkyng to enryche your  
selues by such means: but beholde  
and make it wel, & it is come but to  
little. Where the scripture vles to say  
beholde, there it tels some notablc  
straunge thyng as this is here: that  
their labour wasted away vnprofi-  
tably, they could not tel how. That  
way wherby al other make welthy:  
hath done you no good, & those mea-  
nes which God vles to worke by in  
other and blesse them, in you it hath  
not gone forwarde, accordyng to  
your expectation & lookyng for: yea  
and that which is most matuerous,  
your corne & other frutes hath not  
onely not encreased in the field, but  
when it hath bene brought into the  
barnes, it hath consumed there, you  
could not tel how. A mā wold think  
yrs corne were sure inough when it  
is

Beholde.

## The Prophet Aggeus.

is in the barn (so: whilst it is in the field, it is subject to manye dangers, as blasting, myldewes, frost bytyng, thunder beatyng, layd with raine, or shaken with the winds, stolen or eat wryth beastes. &c.) but euen in your barnes saith god, I haue blowen on it. It is as easy for me (sayth God) to

waste it in the house, as in the field: For if I but blow on it, it is not able to stande in my sight. And afore he sayd: their money fel out of the purse

No stren-  
gth can put  
awaye the  
plage of  
God.

botome, so now in their houses their frutes wete not sure. No, locke it vp in stone houses if ye wyl, it is as easy for God to consume it there, as to blow a blast wryth hys mouth, yea, nothyng shal wrythstand hym what so euer ye deuise, but he will take it from you: ye shal not haue your pleasure, by dyspleasynge God, nor any thyng shal prosper wryth you vntyll ye buyde hym hys house: that is to say maintaine his pure religio, defende hys honour, forsake your vaine pleasures, & refrain your greedy couetousnes. The defending of true religio is a good & godly lyfe is now

Agg. iiii.

the

**An Exposition upon**

**Goldeſ  
houſe.**

the true building of Godes houſe;  
nowe commaunded vnto vs; and that  
man, Citie, or countrey, which doth  
not bulde this houſe ſo, hath and  
ſhall haue the like plagcs fall on the  
until they earnestly build this houſe  
of the Lordes. For as a kinge is ſta-  
blyſhed in his kyngdom, when his  
Godly lawes are taught and kepte,  
and that Realme is ſtrongly builded  
and bleſſed of god where good order  
is maintayned: ſo is Godes church  
and congregacion well and ſurely  
bilde where gods word and religio  
is purely taught, ſinne puniſhed, and  
vertue embraced, God can no more  
ſuffer his lawes to be contemned or  
his honour geuen to Idols, than  
kinges can ſuffer their kingdomes  
to be betrayed to their enemyes. For  
as in the hole hystory of the Jewes  
glō is the comen welth in the boke of ꝑ iudges  
common and the kinges, while the people li-  
cause of ued in the feare of the Lord, kepte  
plages. his religion geuen them from God,  
they were defended by God from all  
enemyes round about the, were thei  
never ſo many & ſo ſtrange. But whē  
they



### the Prophet Aggeus.

they would worship God, eyther as  
they lust them selues, or not at all, or  
els as he dyd not appoynt them, tha  
they wer geuen into the hand of the  
Philistines, Ammonites, Chaldees,  
Egyptians, &c. somtyme for the space  
of .xl. yeres, some tyme .is. somtyme  
70. & whan they wer least .iii. yeres:  
So shall all they, that buylde not, or  
pul downe Gods true religion, and  
set by the hopes taught by man, &  
not of God, lyke wyle be punished  
or worse, eyther wth hunger, pe-  
silence, swoorde, or blynde ignorance  
not knowyng God, and be geuen by  
to their owne lustes wthoute re-  
morse of conscience, or any feare of  
god, which is the greatest plague that  
can be. Marke out of our owne chro-  
nicles what was the estate of thys  
our Realme when we were made  
Tributaries to the Romaynes by  
Julius Cesar, and so continued  
400. yeres & more: Or afterwarde  
when þe Saxons diuided this realme  
into .7. kingdōs, drove out al or most  
e best of the English men, & ruled as  
long: Or when William Conqueror  
subdued

**An Exposition vpon**

subdued al to hym at his pleasure: & ye shall finde that the same wyckednes reigned then, that was now like to haue made vs slaues to the Pope and Strangers. The Rulers were ambitious dissemblers, the byshope lordly & bypreaching byrelates, the people couetous, Gods woorde vnknown, & in no degree of men was there any truth. Thus for our sinful disobeying of God, not defending his true religion, haue we bene giuen in to the handes of all countries round about vs: to the Romaines and Moyniques from the South, to the Saracens from the East, to the Danes & Scots fro the North: What daunger was of late from the West, he that would not see, shoulde haue felt, if God had not holpen in tyme.

And least they shoulde thinke these plagues to be layde on them for some other causes, the Prophet tels them in Gods name here, what was the cause of al these sorowes, and shoulde prouoke also these other which shalbe poured on them, if they did not amende. Because this saye house  
(saith)

**The Prophet Aggeus.**

(sayth God) I yes waste builded,  
not regarded of you; and ye runne  
euery one into his owne house see-  
king hys owne pleasure and profit,  
God wyll not suffer hys honour to  
be geuen to anye other, or anye other  
(no not our selues) to be preferred  
before hym. The Lawier in the Gos-  
pell askynge our Master Christe Mat. 22.  
whyche was the firste and greatest  
commaundement, when hee hearde  
thys answer: thou shalt loue the lord  
thy God w al thy hart, with all thy  
mynde, w al thy soule, & with al thy  
strength, he dyd alowe it, and sayde  
that was the chiefest in deede: & shall  
we Christen men, think other things  
to be preferred before Gods wyll, or  
our owne desires to be more loued,  
& more earnestly fulfilled then Gods?  
Nay, marke what great plagues fell  
on anye countrye, and wee shall see  
and fynde thys to be true in all a-  
ges, that forgettynge Gods true re-  
ligion hath pulled Gods anger al  
wayes most greuously upon the peo-  
ple. What causes the Jewes at this  
day to be driven out of their countrye, god,  
their



## An Exposition vpon

their City & Temple bitterly destroꝝed, and they them selues abhorred of all men, but denyinge Christ to bee their Sauour, and not receyvinge hys Gospel, noꝝ building his house? What causes most part of those people to whom Saynt Paule wrote his Epistles which we haue to this day, and many other countries to, among whom the other Apostles preached, to be geuen by nome into the Turkes and Heathens handes, but that they fell from their faith, which they first receyued by the Apostles preaching, and forsaked their Christen religioꝝ? What caused those greuous plagis in Egyp̃te, but that Pharaos would not let the people worshyp God, as Moyses sent from God vnto him? What caused Nabuchodonozor of a myghtye Kyng to be made a hyle beaste, and eat eate hay as Oxen doe, but that he would not knowe God and hys owne wickednes, and set vp Idols and kild them whych would not worshyp them? What caused the chyldren of Israel to haue such welth for the most part vnder

Exod. 8.  
9, 10.

Daniel.

## the Prophet Aggeus.

hinder David, Salomon, Josaphat, Ezechias, and Josias, to bee plagued vnder Jeroboam, Athalia, Achab, Manasses, and other wicked kings, of whom it is so oft wytten of euery kynge in Israel that they walked in the way of Jeroboam? Nothyng but the good kynge defended Gods true religion, set forth hys woord, buylded hys house, and the other pulled it downe, set vp Idols, persecuted hys Prophetes, burned o: hys bp hys scriptures and holy wo:de, folowynge their stony fantasies, and the teachings of the falsse Prophetes and Preachers.

And if ye marke the history of the hope and Mahomet, ye shall fynde that at the same tyme that the hope in the West part of the world began to get authoritie ouer kynge and countries, to set abrode his supersticion, and the people receyued it, forsakynge Gods religion. Mahomet then began in the East part to grow in authoritie and conquest countries, hath euermore so done since that tyme, because the people fel from true religion

Mahomet and  
the hope  
beganne  
there  
to rise as  
one tyme

## An Exposition vpon:

religion: and the more that countreies  
have fallen to following of supersti-  
tion and forsakynge Christ, his word  
and religion, the stronger waxed the  
Turke and Pope, as Gods plagues to  
punyshe us, and be lyke to doo every  
day more & more, until they be dy-  
uen out of Gods church, & Christs  
word, religion and Sacramentes be  
restored to their simplicity as Christ  
dya ordeyne them. Whan Gregorie  
the first Pope of that name had de-  
nyed John Archbishop of Constan-  
tinople, arising with hym afore the  
Emperour Mauricius, that Constan-  
tinople should be the chiefe church,  
& that the bishop there should be the  
chiefest bishop, in authorite above  
all other bishops, and said that who  
so euer desired that name of autho-  
rite, was Antichrist: Wheras the  
next Emperour following, granted  
by much lute Boniface the thirde, a-  
bout the yere of our Lord 607. that  
a bishop of Rome should be the che-  
fest bishop of al other, & therefore is  
he Antichrist as Gregorie sayde full  
well. This thing once granted, the  
xii. yere

He that  
desires  
to be a-  
boue all  
bishops,  
is Anti-  
christ.

The Bi-  
shop of  
Rome is  
granted  
to bee a-  
boue all  
other bi-  
shops.



## **the Prophet Aggeus**

the peate of Heraclius the next Em-  
petour after Phocas : Machomet  
the great prophet of the Turkes in-  
uaded Christendom the peate of our  
Lord. 623. Honorius being Pope,  
& almost droue the Emperour out of  
hys Empire, & made him glad wth  
money to bye peace. And since þ time  
the Turke hath growen bygger and  
bygger in the East counttries, subdu-  
ing al to himself, but the Emperour  
weaker and weaker, and the Pope  
hath takē from hym most part of his  
Empire, & rules in the West partes,  
The religion and authorite of Ma-  
chomet the Turkes gretar prophet, &  
the Popes religio began thus in one  
age within xvi. yeares together, and  
as it were diuiding the whole world  
betwixt them, the one in the East,  
the other in the West, hadde wares  
great rulers, that a man could scarce  
tell whether was the myghtier, as  
iust scourges sent of God to punishe  
the world for not mayntayning his  
word. But now the Popes wicked-  
nes and surtclty by Gods woord be-  
ing declared & opened to the world,  
hys

## An Exposition vpon

his power waxes lesse, & the Turkes  
power increases, because he keeps  
hys people in ignorance, so that if  
Gods mercy be not much more than  
our deservynge, it is to be feared  
he shal overcome Christendome. For  
the cold slackenes of the people and  
princes to buyld Gods house & true  
religion, will care for no religion at  
all yf they maye not haue the olde  
durtie dregges of popery. So God  
giues by in to all blindnes the that  
for sake his light, and for sake them  
that for sake him and cast him of.

But many wold haue not longe  
ago said, what neede we to feare these  
plages, are not we come home agayne  
to our holy mother the Church and  
is not our olde hille God come home  
agayne to vs, haue we not our altars  
copes, challices & trentalles, that wyl  
bryng vs throughe purgatorie for a  
litle money, howe wickedly so euer  
we had liued, & our holy father the

Carnall Pope by his Legate the Cardinal, or  
foole & by hys pardoners wyl absolue vs, &  
p pardon *penet culpa* that is, from all punishment  
churche, ment from synne, yea and from all  
fautes





# In Exposition upon

but in the harte of man, nor yet is  
 instructed with mans instruction,  
 but as he willed and taughte hym  
 selfe. And this is it that pulles all  
 these plagges on our heades. For as  
 the Jewe is moost simple in his reli-  
 gion, in the Turks betwixes hym he  
 might and power, the Pope maye  
 tannes hym with lye and fagot, the  
 Anabaptist, Arrian, and Ephetynus,  
 etc. as bulyc in corners to turne ma-  
 ny unto them, and yet al thes be cru-  
 ziles to Christ, seeking to serve God  
 an other way than he taughte them,  
 and to save themselves by some of  
 thes means, then by ouerze faith in  
 hym, which was sent to teach us his  
 fathers will in evn good knowing that  
 they be and they to whom he hath  
 taughte it, and to save them al, whiche  
 shall be taughte to save and all other  
 who the buyllie their religion other  
 wayes than as he taughte, etc. And  
 thus into hym, a psonate his gen-  
 erallitie, for he that is not with us

Matth. xi.

no religi-  
 on is to be  
 had, but

Mark. x. 40. Ye desire me, & he that  
 serveth not in the name of the sonne of  
 mannes sonne shall not be saved in the last daye

the prophet Agur.

God had the fashion of the tabernacle  
and tent which he made him, like  
unto the which God willed him to  
make another, where people should  
resort to worship hym: but till the  
temple was builded by Salamon.  
And lest he should devise any thing  
of his own head, or invent any other  
fashion: God gives him warning say-  
ing: See that thou make it like un-  
to that fashion whiche was shewed  
thee in the hill, devise nothing of  
thy selfe, neither out to, take a new,  
nor change any thing, but be  
content thy selfe with that which I  
shewed thee. This is so notable a  
lesson that it is repeated in the 16 of  
the Actes, & the 14 to the Hebrewes  
because it should be kept in remembrance  
and diligently observed of all men  
in all ages, that they should not be  
curious in devising a new way to  
serve God of their owne imaginati-  
on, but submit their wits to Gods  
wisdom, and be content with that  
which he hath appointed, for it surely  
is good, and all instructions of man  
(as they be of man) are full of  
error.

why the  
Christe  
taught.  
Exod. xxv

16. 22. 17

## An Exposition vpon

**1. Cor. 15.** Likewyse Dauid when he should  
 haue buyed God a house to haue  
 bene worshipped in, God appeared  
 vnto hym and tolde hym he should  
 not doo it, but Salomon hys sonne  
 should buye it: and God shewed  
 hym also the fashion that he should  
 buye it after, to which fashion Dauid  
 taught Salomon, and prepared all  
 materials necessary to doo it withal  
 in hys lyf tyme, lest they should  
 haue deuyled some faction of theyr  
 order, as many hapne is now con-  
 tent to be ruled by Gods wyllome,  
 but please hymselfe in his owne in-  
 tuencions, better then in that which  
 God teaches hym. And this sheweth  
 also that the prophet speaks of here  
 to which they were sent home to build  
 by king Cyrus (whose mynde God  
 moued to release them to their coun-  
 try, and so liberally to helpe them in  
 the buyling of so costly a temple)  
 is appointed to them by constitution,  
 how broad, wyde, long, hygh, and  
 thynke it should be, as it was vnto  
 Salomon before. If none of these,  
 Hophai, Baith, Salomon, Hophai,  
 no;

2 Cor. 15. vi



the Prophet Aggeus.

Not none of the people myght buylde  
these temples and houses of woodde  
and stone, so hygh, wyde, long, thicke  
browde, or any other facion as they  
lust them selues, but must folow (as  
are straightly charged often and sum-  
dyr tymes so to doo) that Hesterne,  
copp, example and facion preciselye,  
whych God apoynted them: muche  
lesse in this spiritual house of gods  
buyldyng, whych is chylde by the  
preachyng of his word, may we de-  
uise any thyng of our selues, but ex-  
actly folow that whych God hath  
taught us, and content ouer selues  
therewith, thynkyng that most suf-  
ficient learnyng, able to save our  
soules, most true and holy, and al o-  
ther to be dreames, lyes, fantasyes,  
and vanitie in comparison of this.  
The lawe of the Lord (sayth Dauid)  
is pure, turnyng soules, the wytnes  
of the Lord is true, and giues wylde-  
dome to lytle ones. &c. And agayne:  
the wordes of the Lord are pure as  
silver whych is tryed seven tymes.  
But how many wayes hath the  
pope deuised to buylde his house &

## An Exposition upon

The Pope  
thinks his  
lawes bet-  
ter then  
Christes.

authoritie, & a man may chosse wher  
hym lust to folow, so that he folowe  
not Christ. For sayth he in hys hart)  
excepte one is as good o: better than  
that which Christ ordeyned. Whys  
to be true? a man maye easelie proue  
him, to thinke because he perswades  
men to folow his deuises, and pers-  
cutes them that loue Christ and his  
word: be o: wyl not beleue him to be  
about the scripture, and all these  
thynges he would not do, except he  
thought hys wayes the better. What  
maner orders of Monkes, Friars,  
Nunnes, Chanons, Hermites, Syl-  
grimages, Pardons, Reliques, salu-  
tes, Masses, holy water, hath he set  
in his church (which al the scripture  
castes away as thought, because they  
be not taught by hy God, but inuen-  
ted by the Pope) for his vantage and  
bayne glory. What diuinity is a-  
monge them (alough they charge  
the Gospellers wryth that falselpe)  
when they put their holines in their  
coates, and some say a whyte Coate  
is more holpe, some saye a blacke,  
an other saye a gray. Some be like of  
Fraunce

the Prophet Aggeus.

frances, some of Dominike, some  
of Augustine, and neuer one seekes  
Christ as he should accoꝝdyng to the  
Scripture.

They haue made them Schoole-  
masters, whom they will folowe of  
their owne deaulge, where as  
God the Father hath appoynted  
hys Sonne Christ and sayd: this  
is my welbeloued Sonne in whom  
I am well delited, heare hym. And  
he is that Prophet of whom Ag-  
geus wrote saying: the Lorde your  
God will raise a Prophet from  
amonge your brethren lyke unto  
me, hym shall ye heare, and that  
soule whiche will not heare him,  
shall perishe. He is the wysdome  
of God the Father, by whom he  
hath shewed hys merce and po-  
wer to the whole worlde, and by  
whom hee hath confounded the  
mightye and wylde of the worlde,  
and hee is God without begyn-  
nyng. These other whych they call  
Sapates, or rather make them their  
Godes, are founde of late, and it is  
not many yeres synce they liued.

L.iiii.

It

Christ is a  
oneli scole  
master of  
hys Scho-  
lers, & the  
happy as a  
gre not in  
the selues.  
Mat. xviii.  
Deu. xviii

Actes. iii.



### An Exposition vpon

It is not since Fraunces, Benet, Evgeline, and Dominic lived, much a house . . . . . preates, and if those bee the pillars of Gods Church now, how dyd it stand afore their dayes? If these be the meanes to bring vs to heauen now, howe doe they that died before þ these men wer borne knowe? God wytnesses of his sonne Christ that he is the Lambe whiche was slayne from the begynnyng of the world, and that by his death the synnes of the whole worlde are forgiven, and that whatsoeuer we aske hym in hys name, he wyll geue vs. We haue no suche promise made vs in any othet creature, and therefore if we aske any thing in their names God nedes not to geue it vs, for he hath not bound hymselfe by any promise, as he hath to his sonne Christ. God hath not found a new way of late for vs to be saved by, but hath appointed one meanes for al ages, by which onely we shal please him: that is the merites and death of his deere sonne Christ Iesus our Lord. He is the strong rock vpon whom, what house

Apoc. xlii.

John. xvi

Saluacio  
pnelpe by  
Christ.

**the Prophet Agur.**

house so ever is builded shall stand,  
all other be builded on the sand, and  
therefore shall fall.

Therefore Englands holie can-  
thou escape the great plagues writte in this booke, that had banished the word of God that the people myght  
not haue it no; read; it, the shepe  
heard not the voyce of the true shep-  
heard, but the straunge language of  
Dolours, Drelinges and theiers: yea  
thou wast come to suche a shamele-  
nes and hatred of Gods woord, that  
thou couldst not suffer the clere light  
of the Gospell to shyne, no; the shyl-  
trumpet of Gods most holy word to  
be sound in thyne eares which wold  
confound all suche enemies of God  
to haue anye place at all in thee.  
Marke well England in howe mis-  
erable an estate thou wast, that thou  
myghtest not heare God speake to  
thee by his woord, no; beleue what  
he teaches thee, but whatsoeuer plea-  
ses the Pope to commaund thee, or  
the Parliament to decree. What are  
those byshoppes whom thou hast  
whych in one yere space confirmed  
the

**An Exposition upon**

the preaching of the gospel of Christ  
and pure ministering of Gods sacra-  
mentes, and the same men worth in  
the same place, with the same impu-  
dent diuellish mouthes, and blasphemous  
tongues brought in the Pope,  
set up Idoles, banished Christe and  
hys holy Supper appointed for all  
men that wylk to receyue it toge-  
ther, took away hys holy Gos-  
pell and Sacramentes: and placed  
by their authoritie, the Masse for  
one whelpe to eate vppon all, and  
blessed the people with the empty  
Chalice, burred hys preachers, to  
fyll their bellies. Whyles comman-  
ded such blasphemers of Gods name  
so be stoned: and yet they beate the  
name and title of Ministers in Chri-  
stes church. If the Jewes deserved  
all these vengeance, because they  
wyd not burye Gods house, what  
had thou, O Englands deserved, in  
this defacing and pulling it downe,  
and hast thus changed Gods house  
into a den of thieues, and made it  
the popes market place, to bye and  
sell Dinnen, Dell, and Purgatorie,



# the Prophet Aggeus.

to deeuine Children Tables, & deues  
the blark and pallor of our hands  
our Phys. How can it be. Iudas  
to be worshipped, and taught helps  
at Rocks and Stones: therefore how  
muche neede had thou to pray vnto  
God that he would graue thee good  
Rulers, so; thou must beleue as thou  
doe, and if they loue not God, thou  
shalt not heare hym speake vnto thee  
by hys woordes, and if they will not  
worshyppe God alyght, thou shalt  
not be suffered to do it if thou wilt.  
Can anye people escape unpunished,  
that thus mocke God? O; if Gods  
mercy were not vnspokeable, could  
he haue holden his hands thus long;  
but haue poured out hys benediction  
and throw his thunderbolts in eue-  
ry corner of the, to destroy thee be-  
fore these dayes? If thou wilt not  
glorify God in repenting, he will glo-  
rifye hym selfe in destroyinge thee.  
Marke how manye dayes God hath  
forborne to punish thee, and so many  
dayes haue thou had of his endlesse  
mercy, graunted thee to repent in:  
and if thou doe it not by tymes,  
look

all the  
year  
of the  
year  
of the  
year

of the

### An Exposition upon

Ioake not for the contrarye but they  
shal be made an example to y<sup>e</sup> whole  
world, a loughing stocke to the  
nemyes, a pray and flane to al coun-  
tries round about thee.

What can bee thoughte of those  
whych wyl euer follow that wher  
the Idryce desires, but that they  
seeke their owne pleasure and pro-  
fit w<sup>th</sup> all diligence, wherby the

**Al build  
they?  
owne  
houses  
rather  
the gods**

Prophet calls here to tunc to they,  
owne houses: that is as much to say  
as w<sup>th</sup> al their witt and power they  
doe satisfye their owne lustes, seeke  
their pleasures, buye and gaze for  
their owne profyte, to enryche them-  
selues, buyd costly houses, and laye  
land to land, and neuer thinke they  
haue enough. Would to God they  
whych preache Chyld were not gil-  
ty in not buyldyng Gods house as  
they should, as well as others be. If

**Phillip. i**

it be taughte of contention, ambici-  
on, or vayne gloze, Pauls sayth: hee  
is glad that Christ is preached, but  
not he to hym that teaches for suche  
causes, and preaches not for pure  
loue and duty to hys Lord God, Gre-  
k. xij

## the prophet Iggens.

being his owne glory: Al preachers  
 muste saye (see their gyfte) neuer so  
 great) not unto vs Lord not unto vs,  
 but to thy name geue all prayse and  
 glory. And al the hearers must saye  
 we do not beleue the woord because  
 such a man teaches it, but because  
 God spake it: for the authorite of  
 the Gospell hangs not on the mes-  
 senger whiche brings it, but on  
 Gods maiesty whych sendes it. But  
 as Peter and John, when they had  
 heairst the bynde begger, & the peo-  
 ple marvelled saye: why do ye won-  
 der as though we had done this by  
 our owne power and holynes, so must  
 all preachers say, wonder not at vs  
 but prayse God whose messengers  
 we be, and him whose spirit we haue  
 geuen to speake in us. For it is not  
 we that speake, when we speake any  
 truth, but it is the holy spirit of God  
 that speakes in us, whose witness-  
 mentes we be. Thus haue all parties  
 bene gyfte wthout buydyng. Whos  
 house, the Lord saye he receyues his  
 seruice be all that whych he saith  
 and saye by our mynde to be done  
 dutles

Isal. 40

The  
praise is  
Gods.

Actes. 1





## The Prophet Agabus.

continue in thys subbomyne, and  
 would not burye Gods house, for  
 although they had suffered great  
 thynges, yet thys was much greater  
 which were to come. And God  
 would not holde his hande untill  
 they went earnestly about to burne  
 his house, as they were comman-  
 ded. In the further verse he representeth  
 the plagues in other wordes, which  
 he spake of before, and dothe more  
 playnly tel the cause of all the scage-  
 ries that was among them, and why  
 of so great labour they had so little  
 fruits and increase. Here we maye  
 see howe necessarie it is often to re-  
 peate, and heare in one lesson, be-  
 cause we be so dull, so leaue, and  
 although monye weare to heare  
 one thyng often, yet saynt Iohns  
 sayth to the Iewes: I am not weary,  
 and it is profitable for you  
 to repeate one thyng often. The  
 heauens sayth hee, haue bene loc-  
 ked in from raininge anye tyme of  
 tyme to you, and the earth hath  
 bene so hard and drye by that meanes,  
 that no fruite coulde growe.

GOOD IN  
 220973  
 -101 20  
 .1150

It is pro-  
 fitable  
 to repea-  
 te one  
 thyng  
 oft.

shall be

# An exposition upon

all good  
thynges  
are from  
heaven.

1. Cor. 15  
James.

110

111

Example not in the earth. For  
when moisture comes not from  
heaven, for nothing can multiply  
except it be blessed from heaven.  
This is true not onely in worldly  
thynges, but also in spiritual gifts  
of the soule, to teach us to look  
up to heaven, and from thence to bring  
and looke for all goodnes from Gods  
handes. What hat thou saidst sayn  
Paul? whye thou haue not recei-  
ued of God? and sayn James faith  
every good gift, and euery perfect  
gift is from above, coming down  
from the father by the son. For as the sun  
and beate from above watering the  
grounde maketh it fruitful. So the  
grace of the holie Ghost coming  
from God the father by the son  
multiplies to all goodnes. Thus by  
our owne blessings we are made  
to looke up to God for all goodnes.  
For as it is written the sunne  
the cloudes, so is it written God  
our father, both by the holie Ghost  
they receive blessing from  
above. But it had bene said  
now, as it was in the time of Moses



**the prophet Aggeus.**

When Iſabel did ſo perſecute & true  
prophets that they were compelled  
to hyde them ſeluen in Caves, and  
Dennes of the earth, and Elias told  
the kyng that there ſhoulde bee no gion wyll  
dew or rayne in all the country, not let the  
but at hys wooꝝd when he ſayde it heauen  
ſhoulde be (ſo) God had geuen that rayne, nor  
privilege to the prophet to ſet forth & earth he  
hys doctrine) & it rayned not of thre fruitfull.  
yeares and a halfe, nor was any dew, 3. King. 17.  
but great hunger, famyn and ſcarce-  
nes of al frutes in the country. So Ia. 5.  
now when Gods houſe lay unbut-  
ted, the heuens dyd not water the  
earth, but great barrennes was of al  
thynges. Thys is one of the plagis  
that God threatens to ſende on all  
countries for contemning his word  
ſaying: I wyll make heauen as hard  
as braſſe over your heades, that ye Deut. 28.  
ſhall not wyng out of it a droppe of  
dew or rayne to comfort the earth,  
and I wyll make the earth as hard  
as ſton, that it ſhall not geue her  
frute: and ſo for falſe worſhipping  
of God, all countries haue bene ap-  
poynted times thus puniſhed.

### An Exposition by John

The diversity  
of places under  
the gospel  
& popery.

England hath had manye great  
droughtes & dearthes both in þe time  
of popery & the gospel: but if ye mark  
it wel, you shall finde great diversitie  
betwixt the. For the dearthes under  
the Gospell it was not for want of  
things þe God did not send them ple-  
teously, but through þe wickednes of  
mā which in so great plenty & bles-  
sings of god, made a needles dearth.  
For farmers wer called that farmers  
might not sooze the to sel as they wer  
wont. Many things wer gottē into  
few mens handes, & they wold sel as  
thet list, & not as things wer worth,  
according to charity, being content w  
a reasonable gaine. Corn was cat-  
tred out of the realme, or sold through  
many handes or it came to the mar-  
kets, and every one would rayse the  
price, & have some part of gaine, some  
would feede thei dogs with it, or  
else let it be soild in thei barnes & ex-  
ten w wyyle, rather then thei wold  
bring it to þe market to pul downe þe  
price. And of hono: & worship wer be-  
come shepemaisters & graziens, tyllage  
was turned into pasture, & townes  
into

**The prophet Aggeus.**

into grauges, & al not to make fles  
sheper, which might have ben fatter  
ted, but deater, which was & is dulle  
ling. But since p Pope was restored,  
ye have had untreasorable weather,  
the earth hath not brought forth her  
fruit, and draunges have ben dured  
much of p which ye have. At your la-  
tin processions & synging of gospels  
under bushes, nor yet your Ora p no  
his could get you Gods draunges,  
but rather increased his anger. Whe-  
ther ye compelled to eate acornes for  
bread, but in your popery & falling  
fro God? Whe was London full of  
galowes to bring in strangers, but  
in popery? Whe was Wales full, was  
in popery? Whe was Botten gone,  
& the Scots banquished so miserably,  
as under the gospel? But this is the  
greatest plague of al p liss reguard of  
you, p the heavenly comfort of Gods  
word was taken up from you, & the  
comfortable ben of Gods favour was  
not sat on you, nor your rebel hart  
could bring forth gods fruit & works  
of repentance. And so p each hart fulfil-  
led on you which is written. I will re-



**In Exposition upon**

**Amos. liii.**

**Esay. xli.**

a hunger into the earth, not a hunger  
 get of bread, but a hunger to heare  
 the word of God that ye shall go  
 forth the sea unto the West to heare  
 it, and shall not finde it. The good  
 men and true Prophets of God fe-  
 linge what a griefe it was to want  
 this dewe of Gods word, and seeing  
 heauen locked up from the plentiful  
 preaching of the same, and desiring  
 the coming of Christ and the com-  
 fortable promises of his Gospel, cry  
 out: O ye heavens send downe your  
 dew from above, and let the cloudes  
 rayne righteousness, let the earth  
 be opened & bring forth the saviour.  
 But God be merciful unto vs, and  
 soften our hartes, for we are come to  
 such a hardness of harte, that those  
 thynges whiche good men most de-  
 sired, we most abhorre, & that Gos-  
 pell which they thought most hap-  
 pines and treasure, we are weary of  
 it, and would not haue it.

The seconde verse the Hebrew  
 now reads thus: I haue called &  
 brought up the earth & the hills, &c.  
 and than it should be nothing but a  
 repeti-

**the prophet Agabus**

Repentance, and disposition in the  
 words of that death and sentence  
 that was among them; and is often  
 spoken of beside: But the Greek  
 which I had rather follow, teacheth  
 thus: I will bring the stones upon  
 the earth and build it downe: When  
 houses were wretched papers as  
 they were: which further I have  
 creeke, these papers might be  
 turned to, which might be to us the  
 Greek is, and this position a time  
 changed, it may be, and may be  
 so as the event standeth, it may be  
 it becometh to be an overthrowing of the  
 place to be, and the overthrowing  
 which all; rather than to be  
 building; rather than an overthrowing  
 building of these places, which  
 paid. And where he had the word of the  
 holy, it was to be a overthrowing of the  
 building, not a building of it, it is not a  
 great part of an overthrowing of the  
 building, which is to be a overthrowing  
 we build the Church, that is to be  
 the Church, which is to be a overthrowing  
 of the Church, and the Church is to be  
 the Church, which is to be a overthrowing

**Thozek  
Drought.**

1. **Херсб**  
 2. **Пододе**

**En Explication brev:**

not escape, neither castles or towers  
which they had builded in the toppes  
of mountaynes should defend them, if  
were more wonderful & wold strike  
a greater feare into them, & Gireth  
he longer to buye this house, & they  
might auoid these great dangers  
arising. Thus he would pull them  
from trusting in their strong holdes  
on the mountaynes, or els from that  
holmes whereby they put in these  
dayes within Ierusalem, where they  
thought no enemies could penetrate.  
The Ierusalem twiue hills were  
one, on which was builded the tem-  
ple, and downe where was the kings  
palace, into whiche the God had  
promised many blessings, and ther-  
fore they might thinke them secure  
here. The City was compassed  
about with 3. walls with  
in the innermost was the temple and  
the priestes habitation, within the se-  
cond wall was the Iudites houses, &  
kings palace, & the University, hou-  
ses of learning, 30. or 40. within  
the third wall were the merchants  
and people: & yet their enemies &



the Prophet Aggeus.

the sword should destroy all these. There  
is no place so holy, as to defend a wit No place  
ked mā, nor the place makes & man so holy as  
holy, but a good man makes every place to ascend  
place whersoever he be holy. When & wicked.  
Jeremy preached & god would destroy  
the temple for & wickedness of & priests  
the priests could not abide to hear &  
but cried out & temple of god, & tem-  
ple of God, yet Jeremy said & it shall be Here. till.  
would do unto & house as he did unto  
Silo & destroy it. There is no crea-  
ture of God so holy, but if man do  
huse it, God will give both him & it  
to his enemies power, if they do not  
amend. God suffered his holy Ark,  
wherin were the tables written in  
his own finger, & Aaron's rod & a por-  
ful of manna & other reliques, to  
be given into the Chaldeans hands  
for the wickedness of & people, & the  
priests which beareth Ophir & gold  
neer Elies sons. God himself should  
these holy hills & all other be destroyed  
in the sword if they builded not this  
house of God. As long as they kept  
gods true religion, god defended the  
& this temple after it was buyden,  
Ag. till, but

**An Exposition upon**

but when they forsaked Gods word  
and religion, God dyd so; take them,  
and gave them into the hands of  
1. Mach. i. Antiochus whereby defiled the Tem-  
ple, set up Idols in it, made a scoole  
of fence and Heathen learning of it,  
and by lye al those that woulde not  
forsew hym. So was thys p<sup>r</sup>ophet  
and curse than fulfilled, and they  
destroyed: but specially when Titus  
and Vespasian with the Romaynes  
destroyed it, according as Christ said  
there shoulde not be one stone left  
standing upon an other, so there  
should nothing save them, excepte  
they woulde not onely buyld the  
house, but also defend and maintain  
hys word and true religion. Those  
with all other lyke are written for  
us, to keepe us in dawe feare and re-  
verence to God and hys word, leas-  
ting suffer the lyke payes as they did  
for falling from hys holy word.

God threa-  
tens, p<sup>r</sup> we  
may avoid  
them,  
But here let us chieflye marke  
the goodnes of God in thys and all  
hys other threatenings: for he dothe  
not tell us thys, because there is no  
remedy to escape it, but thanki pray-  
ryng

the prophet Aggeus.

saying thys we shoulde repent and so  
 escape it. All the threatnynges of Goddes  
 Word are to be understood w<sup>th</sup> this threate &  
 condicion, if ye do not repent and amynge  
 mend: as Jonas commynge into the hawe in  
 nine sayd: yett th. dayes, and: I shall in theym  
 shall be destroyed: presupposyng a cond<sup>it</sup>ion  
 they dyd not aske mercy, but they on euer.  
 asked it and escaped. Jeremy sayth, Jonas. 3.  
 if thys people repent them of thair Jer. 18.  
 euill, I will repent also, sayth God;  
 of that euill wher I purposed to  
 send vpon them. If God were dy<sup>s</sup>  
 posed to plague as often as he threa<sup>n</sup>  
 tens, he would neuer geue warning  
 nor tyme to repent in, nor shewe  
 mercy to them that repent, but woulde  
 suddenly come and destroy w<sup>th</sup> out  
 all mercy. And where he wo<sup>r</sup>kes al  
 for our comfort, it were a double do<sup>u</sup>  
 tye, both to be punished and knowe  
 it is certayne aforhand that it can  
 not be escaped, but he geues them a  
 by thys warning, that we might  
 tyme, and by repentance escape  
 mercede in tyme: God neuer sende  
 plague into the world, but he geues  
 warning before it come, that they  
 may

God ge-  
 ues war-  
 nyng be-  
 fore he  
 plagues.



## An Exposition vpon

many repent and escape as Amos  
sayth: the Lords will doo nothing,  
**Amos. 5.** but hee sheweth it first by hys Ser-  
uantes the Prophetes. Before he  
drowned the world, he fyrst by  
Noe, whom Peter calles the ryghte  
**1. Pet. 3.** Preacher of ryghteousnes, who as  
he was making his Arke a hundreth  
and twentye yeres, and tolde them  
the iudgement of God towards them for  
their synnes that they might amend  
and auoyde the daunger commynge  
by repentance, so some laughed at  
hym, and fewe cared for hym, and  
therefore were all drowned save  
ryght persons. Lot preached in So-  
**Gen. 19.** dom, when they would not amend,  
fyrst heauen destroyed them. Be-  
fore the destruction of Ierusalem by  
Nabuchodonozor, God sent many  
Prophetes many yeres to warne  
them before hand, whose wordes  
also we haue, as Esay, Ieremy, Daniel  
and before the last destruction by the  
Romanes, Christ himself came, & al-  
so sent hym Apostles to teache repen-  
tance: but when all was in vayne,  
then they utterly perished. Daine not

## the Prophet Aggeus

for in Englande there are diligent  
 taught by our preachers, & almost  
 all in hope: What shall we look  
 for then, but destruction; & yet we  
 mende not? Thus God of his end-  
 les mercie must commaund some  
 upon vs, to destroye vs, but mercie  
 fullie watche vs: that we be not  
 taken in our crimes, and so perished,  
 and euer his signes be in the things  
 gyfte, either by his spirit, to be  
 ministered, or by his gentle correcti-  
 on to call for his mercie.

And where he sayth: I will raise  
 a drought of the sword upon the  
 earth. the knowledge of the sword  
 is often used in the Scripture, and  
 betokeneth nothing but the power  
 of God; that he is able to destroy  
 himselfe, as to strike a wood, or cut  
 fowle, and thus as I have said he strike  
 it, so I have said he will do it, as  
 when he said he would destroye  
 them with the sword: And yet he  
 by his word, and to save a thing,  
 is to do to punish them, as I have  
 said he sayth the sword, so I have  
 said he will do it.

Calling

As soon  
 as God  
 calls, all  
 thynges,  
 obey

Say=

**An Exposition upon**

Saying & doing etc. : Which sheweth  
forth his, and muche payne; we take  
to doo & thing after it be spoken; but  
with God it is not so : but as the  
psalme saith: he speaks, & all things  
were made, he commanded, & they  
were created. Which speaketh more  
playnely in the making of the world  
and saith: God said; let there be light  
made, & let there be made the sunne  
and starres; beastes and fowles, and  
they were made straight wayes. So  
when God broughte Babylone  
set to decaye Jerusalem & the coun-  
trye, he sayd he would call and brin-  
ge out of Babylon from thence forth, and  
he should come; God called: and he  
came: for all other thinges; drought,  
hunger, plague, &c. : but theye and  
more for Gods calling; and as fast  
as he called, they came straight,  
and nothinge done or done without  
hys calling; as David saith: a fire,  
hail, & snow, &c. : & tempests to bring  
downe bys commandement: & saying  
therefore bys threatening he not to  
destroye, but to save and bringe to  
repentaunce; let us turne by that  
that

psa. 148

Gen. i.

Isa. 6.

Isa. 6.  
Isa. 6.  
Isa. 6.  
Isa. 6.

the  
be  
to  
me  
sa  
the  
fir  
fir  
of  
ma  
dy  
ho  
spe  
tha  
Be  
dy  
on  
but  
it  
tha  
on  
Su  
tha  
al  
sa  
sa  
(so



## The Prophet Aggeus.

that he be not weary of calling, and  
desyre him not to order he according  
to hys iustice, but after hys endlesse  
mercies as he shall that be true of  
Salomon, I called, and ye refused, & **Isaiah.**  
therefore I wyll laugh at your de-  
struction, sayth the Lord.

And where God threatens to de-  
stroy to beate, wyne, oyle, all frutes  
of the earth, and labour of man, yea  
man himselfe and beast, for not buil-  
dyng hys house: Let vs consider the  
horrible synnes of thys synne-  
specially in not buyldyng his house, **The hor-**  
that it wyll not let any creature of **tyblines**  
God serue man, so longe as he thus **of thys**  
dyspleases God. This synne doth not **fine not**  
onely stoppe the frutes of the earth **to buyld**  
but it flieth vp to heauen, and locks **Goddess**  
it vp, and so hardens the cloudes **house, is**  
that no raine nor dew can be wyng **prooked**  
out to moisten the ground wythall. **by the**  
Such is the iust iudgement of God, **plages,**  
that wher God of hys mercy made  
all things in heauen & earth, Sunne,  
moone, heaues, Lattel, fish, foule,  
cows, hekes and trees, to serue vs,  
(so that man wold serue hym, reue-

### An Exposition vpon

Thogh  
synne no  
creature  
would  
willing  
lye serue  
man.

Isa. lxi

ence, state and worshipp hym as by  
onely Lord and God, maker and fa-  
uour) so when he dyd disobey him &  
serued God of hys own deuiling, or  
broke hys commaundementes, he  
should haue those creatures whiche  
God appointed to serue hym at the  
first, to disobey hym, to rebel against  
him, and as it were to avenge Gods  
quarrel vpon that man which disobey-  
ed the lyuing God their Lord & ma-  
ster, and they would not willingly  
serue him, which would not willing-  
ly serue and obey their God & kyng.  
When Adam was in Paradise, as  
long as he obeyed God, so long all  
creatures obeyed him, as appointed  
of God to be their Lord & ruler, as  
the psalme sayth: thou hast made all  
things subiect vnder his fete, shepe  
and oxen, & all beastes of the fildes,  
birds of the ayre & fishes of the sea,  
but so soone as he brake Gods com-  
maundment, & ate of the frute which  
God forbade him, all things began to  
disobey him, as it were wold avenge  
that disobedience done against God  
their maker. The earth would no  
blyng

## the Prophet Aggeus.

bring forth her good fruit willingly  
but weeds, bryambles & bryers, no  
kind of beastes would obey him, but  
warred wylde & rebelled against him.  
The tokens of this iust punishment,  
remaines on vs to this day, & shal to  
the worldes ende, so: the earth wyl  
bring forth no good fruit willingly,  
but w much labour, toyling, ryling,  
dunging, harowling, sowing. &c. as  
though it should say to man: I wyl  
not serue the, no: yet willingly geue  
thee any fruit at al. So neither ho: se  
Dog, Oxe, no: shepe, no: anye other  
liuing thing is tamed at þ first to obey  
man, but it must haue manye stripes  
or it wil be brought to any good or-  
der to serue him. And manye beastes,  
as Lions, Beares, wolues, be so wild. The dif-  
f they wtl not serue mā at al, but all obedience  
remainie his continuall enemyes al- of crea-  
tures redy to deuour him. As oft as tures,  
we se any of these ferce beastes which shuld re-  
are so cruel, we shuld remēber þ first member  
cause why thei wtl so turned & be so vs of our  
ferce against vs, & we should then be fall, and  
ment our syn which was the onely gods an  
cause of this so great a plague & chage yet to-  
God ward sin



### In Exposition vpon

God hath left them amongst vs to  
be our scolemasters, that when we  
see and consider them to be so ready  
to take vengeance vpon vs for our  
disobedience to god, we shuld much  
more feare God hymselfe whych is a  
more righteous iudge, and bothe is  
able and myll punyssh vs more gre-  
uous then they doo or can, yf we re-  
pent not and aske mercye by tyme.  
These cruell beastes are set before vs  
for examples of greater thinges: that  
as we feare to fall into the daunger  
of these rauenig beastes, so we shuld  
much more feare to fall into the han-  
des of the almightie and liuing God  
whose anger is a thousand times  
more greuous than the cruelnes of  
any beast. And it is not they onely  
one creature or ii. that they disdaine  
to serue vs willingly, but euery one  
as S. Paule sayth: The creature is  
subject to vanitie not willingly but  
for hrs cause which hath made it  
subject vnder hope. Here we see that  
no creature wold serue vs willingly  
but for Godes cause who hath so  
pointed them to a doo. So that of the  
seines

the prophet Aggeus.

selues we can get no profit, no: ser-  
uice of those that haue no life with-  
out much labour, and reuoluing them  
by strength & violence, whiche haue  
lyfe, yet for the more they haue  
to be deliuered from the secunde,  
for the tyme they haue only as ac-  
cording to Gods ordinance.

Also in the destruction of these Gods ma-  
hys creatures that they shoulde not lesse is de-  
fectue such euill men. God declares clared in  
hymselfe not onely to be the mighty, hys crea-  
Lord in making and creating them, tures, and  
but also a mercifull God in blessing, sayntes do  
them with plentiful increase, when not rule  
hys people serued him right, and all them.  
so a righteous iudge in taking the  
away for our synnes; when they be  
not so plentyfull as they haue bene  
to be. For as plenty of them is a to-  
ken of hys mercy and fauour, & that  
it is he onely which regardes, loues,  
feedes, nourishes and increaseth the  
least creatures whiche he hath made:  
In the taking them away, or the ha-  
rer butchery of them, is a signe  
of hys anger and displeasure. It is  
not as ye commonly say, S. Anto-

# An Exposition upon

mye saue mye soule, Saynt I loue my  
 soule, Saynt I loue mye soule, Saynt  
 I loue mye soule in the tooth ache, &  
 I loue for the plague, &c. But he that  
 made all things, all creatures all, rules  
 all, feeds all, clothes all, and increas-  
 es all, and takes them from us at  
 his wyl and pleasure, as Job saith  
 the Lord hath it, the Lord receiue it

Job. i.

again, &c. These were lessons that  
 the heathen people & we also might  
 and should haue learned by the ma-  
 king and ruling of the worlde, that  
 God had rule all things, & because  
 they had not, they were iustly puni-  
 shed. Shall then the Christian man  
 thinke him to be worthy of ruling  
 by his treasures, and put them to some  
 common saines handes that are more  
 able & willing to rule them better  
 then he can and wylle? If this were  
 true, saines should be more merciful,  
 able & willing to helpe, then God  
 himselfe, who can do nothing but  
 loue, & hates nothing that he made,  
 but so to thinke, wote most horrible  
 blasphemy agaynst his maiesty, so  
 he should be an ryl Lord & master,  
 if he



the prophet Aggeus.

If he so lyghthe regarded hys Ser-  
uantes hys creatures that he wold  
put them to other mens culpyng.  
God hath not left hymselfe without  
wyttnesses, saythe Saynt Luke, ge-  
uyng rayne and fruitful tymes. As Acte. xiii.  
these woorkes were sufficient wyt-  
nesses to the Heathen of gods good-  
nes, and that he ruled all, and that  
their iuste condemnation folowed  
if they byd not beleue: So is unrea-  
sonable weathre, wth taking a-  
way hys fruites, and tokens of hys  
anger for oure synnes. Therefore  
where we haue the same woorkes  
sufficient witnesses vnto his both of  
his anger and good wil, and also his  
wonderful woorkes in the scriptures  
to teach vs: what can we say for our  
selues, if we haue not woorthyn hym  
our onely God, seeking helpe at his  
onely hand, in whom onelye it is to  
be found and receyued. God dothe  
not onelye make all thynges, but  
ruleth them also, accordinge to hys  
good will and pleasure: he is not  
wearye of well doynge, but gardes  
euery the lease of hys creatures.

R. li.

De

## An Exposition vpon

**Isa. cxlvii** He makes grasse to growe on the  
 hyls and herbes to serue men, he ge-  
 ueth meate to the cattel, and to the  
 younge Hauens, yea, he feedes the  
 birdes of the ayre, which worke not  
 no: spynne, sowe, no: mowe, rrape,  
 no: cary into barnes. And brielly to  
 speake, all thynges doth looke, saith  
**Isa. cxlv** Dauid, that thou shouldest geue the  
**and. ciii.** meate in due season, if thou open  
 thy hand and fede them, they are ful  
 of goodnes, but if thou withdrowe  
 thy hand, they fall, bade awoye, pe-  
 rysh, and turne into earth, where of  
 they were made. Thus muste all  
 wheate, wyne, oyle, fruytes of the  
 earthe, and beastes peryshe for the  
 tynne of man, and not by thynges  
 Gods house, but they prosper and  
 increase to them whiche love hym,  
 mayntayne his true religion, and  
 feare hym.

The twoo last wordes where he  
 sayth: Man and all handye labour  
 shall be destroyed also, they be more  
 notable in the Hebrew, then can be  
 well exprested in one word in Eng-  
 lish, for where the Hebrew hath di-  
 vers

the prophet Aggeus.

hers woozdes to signifie a man, as  
Alsch, & those be noblemen, Aenosch, Alsch.  
& they be so called of their sorowes Aenosch.  
and infirmities they be subject to.  
Here is wrytten Adam, whych be Adam.  
tokens the common sorte of people.  
The woozde that here signifieth la-  
bour, betokens not euerye kynde of  
labour, as that whych is easie or so-  
pleasure, but it signifies that labour  
whych the pooze man doth butyl he  
be wearye, euen the hylest and for-  
d:udgyng labour. By the whych  
both we are taught, that God wold  
not spare the simplest and basest man  
lyuyng, but as they had synned in  
not buyldyng hys house, so shoulde  
they perishe, lest they should thinke  
of saye: we dyd not thys faulte, but  
our Rulers, or we were not able to  
take it in hand, or if they had begon  
we wold haue folowed, or such like  
sonde excuses. God requires hys  
house to be buylded, hys woozd and  
religion to be kept and maintayned  
as well of the lowest as the hyghest,  
and they whych do not, shall not es-  
cape unpunished. Therefore wy chrd

None is  
excused  
from buyl-  
ding gods  
house.



## An Exposition vpon

is that saying vnder persecution, let  
the Preacher stand to it, what doth  
it belong to me? Man hath thys ge-  
nerall name geuen hym to be called  
Adam of an other Hebrue woorde  
that signifieth the earthe *Adama*,  
whiche woord was placed afore whē  
he sayd he would destroy al that the  
earth bringeth forth, and in latine  
Man is also called *homo ex humo*  
whiche allusion & likenesse in wordes,  
we cannot well speake in English,  
but it is as much to say: Man is cal-  
led earth, because he is made of earth  
as Jeremy sayth: Earth, earth, earth  
heare the woorde of the Lorde. And  
Abraham talkyng wth the Angel  
of God, and demaundyng diuers  
questions sayd: let not my Lorde be  
grieved if I yet once agayne aske my  
Lord, sayng I am earth and ashes.  
Thys should put vs in remembrance  
that as ofte as we heare thys name  
Adam, that we are earth & ashes, &  
are come of the synfull seede of Adam  
our first father, who was made of  
earth, & for breaking Gods commaun-  
dement returned into earth agayne  
from

*homo.*

Jer. xlii.  
Gene. 18.

It is profit-  
table to re-  
member  
wherof  
we be,

**the Prophet Amos.**

from whence he came. As yet shall at  
at our appointed time. If this were  
well considered, it would make our  
proude peacockes feathers to fall,  
when wee remember from whence  
wee come, and whither wee shall,  
and howe we be not able to thinke  
of our selues a good thought, but  
that all our goodnes is given vs of  
God, and vnto hym we ascribe tra-  
vouts and theens, if we be proude  
of his giftes, and give not him wor-  
thy thanks for them, but take the  
praise to our selues. Thus by de-  
grees, both God encrease his pla-  
ges, and threatenynge, and destroy-  
ing vs at the first, but by laying on  
his one litle rodde at the first, he bid-  
deth and warneth vs to beware of  
the next, for that will be greater if  
we amende not, thus he dothe by  
his other Prophetes also. In Dec Dece. 5.  
he compares hym selfe to the mothe  
and Lyon in punishment: for as the  
mothe dothe not eat hye clothes  
hastely, but by leasure, and by lye-  
tle and lytle, but the Lyon deuou-  
reth hye all at once.

**A. lill.**

**So**

In Proposition know

Solaph God, I will be no more  
 truly as a lion in thorns in pu-  
 nishing you in gentleness and by rea-  
 son to: by that gentleness of pun-  
 ishing ye have made and made)  
 but I will come now as a lion and  
 destroy you quickly, for ye abuse my  
 gentleness, and I can not hold my  
 handes any longer before you. Lo: d  
 soften our harde hartes, that wher  
 we be guilty in the same fault of neg-  
 ligent buylding the house, we may  
 heare and feare those great threata-  
 nynges towarde us, we may heare  
 the and obayne mercy for our syns  
 past, and here after be more diligent  
 to serue the.

The text. 12.

¶ Then Zerobabel the  
 Sonne of Salathiel, and  
 Josua the Sonne of Je-  
 hozabad the high Priest,  
 and all the remnaunt of  
 the people gave eare vnto  
 to the voyce of the Lord  
 their God, and vnto the  
 wordes



the Prophet Aggeus.

two hundred of Aggeus the  
Prophet, in as much that  
the Lord their God sent  
hym: and the people were  
afraid in the sight of God.

13 And Aggeus the messen-  
ger of the Lord, sayde in Angell.  
the messages of the Lord  
to the people saying: I am  
with you saith the Lord.

¶ Hitherto from the beginning  
hath bene nothing but chiding and  
threatnyng for their great negligence  
in buyldyng Gods house: nowe fo-  
lowes the profite and commoditie  
that came by suche a sharpe kynde of  
rebukynge. They began to geue eare  
vnto it, make it, and were assayed  
to heare and consider those plagues  
which yet hanged ouer their heads,  
they beleued those sayynges to bee  
true which Aggeus sayd vnto them,  
and they feared God. This is the  
ordinary

# I An Exposition vpon

ordinarie waye that God vseth to  
 teach by, & which the scripture sets  
 before vs to learne to beleue in God  
 and feare hym. First, to rebuke sinne  
 and declare the anger of God to-  
 wards sinners, and preache repen-  
 tance as Iohn Baptist & our Sa-  
 uiour Christ began to preach: repent,  
 the kingdome of God is at hande.  
 Math. 3. Next cometh by hearing, sayth S.  
 Paul, and hearing by the word of  
 Rom. 1. God, therefore he that will beleue,  
 & haue his faith encreased, must be  
 diligent in the scriptures, to heare  
 sermons, & marke what God sayth  
 vnto vs here; What maner is it  
 if the papistes haue so little faith, se-  
 eing they reade not the scripture, and  
 hold opinion that it is not necessary,  
 yea, not to be suffered that the scrip-  
 ture should be much read or taught  
 but the popes lawes, customs and  
 decrees. The whole scripture hath  
 Latw. these ii. chiefe partes into which it  
 Gospell. is diuided, the law & the gospel: the  
 law containes properly the setting  
 forth of synne, the threatenings, curses,  
 Gods anger toward synne, remorse  
 of

## The Prophet Aggeus.

of conscience for þe same, damnation,  
 hel, despaire: the gospel containes in  
 fort, hope, forgiveness, mercyes in  
 Christ, bratten, saluacion, agrement  
 with god. Thus teaches s. Paule say- Rom. 4.  
 ing: the law workes anger, wyth in  
 a man in conscience towarde himselfe  
 for displeasing his Lord God, & also  
 declares what is synne, & the anger &  
 iust indgement of God for synne. By Rom. iii.  
 the law comes þe knowledge of syn.  
 Agayne he sayth: I had not knowen Rom. vii  
 couering, lustyng, & desiring for any  
 vnlawfull thing to haue bene synne  
 except the law had sayde, þe shalt not  
 lust nor couet. The gospel is þe power Roma. i  
 of God to saue all þe beleue in Christ  
 whych saith: come to me all ye that Mat. xi.  
 labour & are laden, & I wyl restre  
 you, & thus God loued the worlde John. 3.  
 that hee gaue hys onely begotten  
 sonne. &c. wth many suche like pro-  
 mises, as if anye man shoulde haue  
 an aduocate wth the father at this pte i. Job. ii.  
 sit came herte to this people, by prea-  
 ching the law of God, & threathnings  
 vnto them, that they which were a-  
 loze so forgetfull of theyr duties,  
now



### An Exposition vpon

nowe hearpnge the great anger and  
vengeaunce of God that hanged ou-  
er their heades ready to fall on the,  
it spured them vp to doo their du-  
ties and feare God. Thus maye we  
heare see the sonde and tender eares  
of them whych would not heare nor  
haue the lawe preached, but al toge-  
ther the sweete comfortable promp-  
ses and mercies in Christe, nor can  
not abide the anger of God, and iust  
iudgement for synne to be taught,  
saying: it bynges a man into dys-  
paire, and that it is not nowe in the  
tyme of grace metes to be preached.

**Lathe.**

A man as he is made of body and  
soule, so hath he the lawe geuen him,  
to beate downe the lusts of the  
fleshe and keepe hym in due feare  
to his Lord and God: and least the  
soule shoulde despaire when it con-  
siders the greatnes of the synne  
whych the fleshe and mynde drawes  
him to, he hath the comfort of Christ  
offered vnto hym in the Gospel. So  
least we be proude and forget God  
we haue the lawe geuen to set be-  
fore vs the righteousnesse of those  
things

## the Prophet Aggeus.

thynges whych God requires of vs.  
The law is good and holy, and our  
weake vnableness to fulfyl the same,  
and the ryghteous sentence of death  
and Gods anger pronounced vpon  
all that fulfil not the same law. But  
least we shoulde despayre, we haue  
the vnspcakable mercies of God of-  
fered vnto vs in hys Sonne, whych  
by hys death hath conquered death,  
and payed the full pryce for the syns  
of the whole world. He byddeth vs  
when we feele our owne weakenes  
and vnableness to fulfyll hys law, to  
come vnto hym, aske helpe and mer-  
cy at hys handes, and doubt not  
thereof but it shall be graunted. For  
as we see in iudgements here a-  
mongst vs, there is a royall seate. Yet  
whets the iudge syttes, he that is ac-  
cused standes at the barre, holdes vp  
hys hande, heares hys embitement  
redder, mynes is brought in agaynst  
hym, and he iustlye condemned to  
death: so we shall see Iesus Christe  
the ryghteous iudge of the worlde,  
that wyl not be bydded, yet in hys  
seate of maiesty at the last daye, and  
all

Roma. 7

Gala. iii

An Exposition vpon  
all the companie of Angels about  
him, and we shall stand at the barre  
as accused and endyghted for brea-  
kyng that ryghteous lawe of hys  
woorde, the deuyl which entised vs  
so to doo, shall beare wytnes that to  
be true, yea and our own conscience  
also, the feare of that fearefull sen-  
tence (go ye cursed into curstlastyng  
fire whiche is prepared for the de-  
uyl and his Angels) shall make vs  
to tremble. And of mercy there is  
no hope at all, excepte we doo as we  
traide of a woman, whiche when she  
stoode before Alexander the great,  
and was condemned, she sayde: I  
appeale from thee O kynge. Alexan-  
der wonderinge at her sayde: thou  
art a madde woman, dost thou not  
knowe that euerye appellation is  
from a lower iudge to a higher, but  
who is aboue me? Then sayd she: I  
knowe thee to be aboue the lawes,  
and that thou maye geue pardon,  
and therefore I appeale from iu-  
stice to mercede, and for my faulces  
desire pardon. So wee when we  
looke vnto the ryghteous lawe of  
Gods



## the Prophet Aggeus.

Gods woordes, and see hym ready to  
condemne vs, & our consciences wit-  
nes that wee haue deserued death:  
wee muste appeale from iustice and  
our deservynges, vnto his mercie  
and forgiveness, and bothe call and  
truste to bee partakers of that sal-  
uacion whiche hee hath purchas-  
ed and offerd to the whole world.  
Hys mercyes doo passe all our mer-  
serves, as farre as God is greater  
then man, and hys pardon can for-  
giue all that call on hym.

This is not to be lightly conside-  
red that it is sayde: they hearde the  
voicce of the Lord their God, and the  
woordes of Aggeus the Prophet.  
What neded both to haue ben writ-  
ten, sayng they were both one? for  
the woordes of Aggeus were the same  
that the Lorde hadde hym speake,  
as he hath sayde dyuers tymes be-  
fore. Here in this example wee  
shall learne two good lessons, one  
for the Preacher, and an other for  
the Hearer. The Preacher muste  
not bee afrayde to rebuke synners  
in all sortes and degrees of men.

## An Exposition vpon

Synne as here Aggeus doth rebuke both ze-  
must be rebuked the chiefe ciuill Ruler in the  
rebuked common wealth, and Josua the hye  
in all s- Priest and chiefe in religion, and al-  
states,

for the whole people belyde, & threa-  
tens the plagis indifferentlye to all  
wyth out any flattery or respect of  
person. So doe al the Prophetes, as

Elas. i.

Elas, calls the Rulers felowes wyth  
theues, and prynces of Sodom and  
Gomorcha, because they folowed  
their wyckednes. And when Achab

9. Kin. 17

a kyng asked Elas whether it was  
he that troubled all the country be-  
cause it was so longe & droughth, for  
the space of thre yeares and a halfe  
wythout any rayne or dewe, he an-  
swered the kyng boldely and sayde:  
nay, it is thou and thy fathers house  
that hast pulled this righteous plague  
vpon thee and thy whole Realme.

Where all haue sinned, all must be  
rebuked, for as God a moste ryghte-  
ous Judge wyll punyssh all synne, so  
muste his Preachers indifferentlye  
warne and rebuke all sortes of syn-  
ners, or els God wyll requyre their  
bloud at their handes if they per-  
mytt  
wyth

Ezech. 3.

# the prophet Aggeus.

without their warning as Ezechiel  
 sayth. The Heare must not dys-  
 dayne to learne of the symplest pre-  
 cher that he heareth; as Iohas the  
 hygh Priest here doth not dysdayne  
 to heare the rebuking of Aggeus be-  
 ying but a poore Leuite and a simple  
 man in comparison of hym, no no;  
 yet zerubabell the chiefe Ruler and  
 borne of the stock of Iuda the kings  
 stocke, desdaynes hym. If a Pre-  
 cher should rebuke the Pope, a Car-  
 dinall, an Archbyschop or Byschop;  
 a Doctour, or a babler in diuinitie,  
 woulde they not dysdayne to heare  
 suche symple men? Would they not  
 say as hath bene sayd of late to many  
 when they were examined before An-  
 nas and Cayphas: becomes it the to  
 speake thus to my Lord Byschop: art  
 thou wiser or better learned then  
 he? Shal he become thy scole? Was  
 not the lyke sayde to our Sauoure  
 Christ: dost thou answer the hygh  
 Byschop so? What woulde the Pope  
 or Cardinall say if a man should thre-  
 ten such denegatice of God towards  
 hym as Aggeus doth here? Ihaule

dysdayne  
 not to  
 heare and  
 learne of  
 a symplest

Ioh. xlviii.

D.i.

the



### An Exposition vpon

the second Pope of that name when  
he had wrongfullie taken landes  
and offices from dyuers, and cast  
them all in prison and woulde not  
heare anye Suters speake for them.  
At lengthe by muche a doo when  
Platina hym selfe came to hym,  
and coulde get no helpe, at the laste  
he requir'd of thys Pope that he  
myghte bee heard and iudged by  
hys owne law. When the Pope loo-  
kyng cruellie on hym sayde: what  
tellest thou mee of the lawe? dost  
thou not knowe that what so euer  
I saye, is lawe? Am not I Saint Pe-  
ters Vicar, and all lawes are wyth  
in me best, and I can not erre what  
so euer I saye? Am I not Pope, and  
maye disannull the decrees of my pre-  
decessours and doo what me luste?  
Thus it shall bee, thus I am deter-  
mined. Thus speake halfe Popes  
when simple men aske their ryght,  
or tell them of anye faulter, theye  
proude stomackes can not abyde to  
be rebuked of any man.

Was not thys comd also in Eng-  
land in the papistes mouthes when  
the

### the prophet Aggeus.

the Gospell was preached, to declare  
the truth: Who are your preachers  
nowe, but younge men, bachelers  
and not skyled in the Doctrines?  
And who teaches the other old lea-  
rning, but my Lorde Byschoppe, ma-  
ster Doctour, auncient Bachelers in  
diuinitie, and proue it by the auncient  
wyrters. These are gay glorious  
woordes in deede if they hadde bene  
true: but although younge men do  
teache, yet they: doctrine was moost  
wholesome and approued by the  
Scriptures and all good wyrters,  
whych is most to Gods glory, that  
opened the mouthes of yonglinges  
to confounde the doctryne of olde  
fooles. Symple men confirmed with  
they: bloude and constant beates, change  
that whych before bothe mayster with the  
Doctour and my Lorde Byschoppe wolde,  
also allowed and taught with  
mouthe and handes subscrpyng,  
untill contrarye Rulers arose, but  
thanfor flattery: and their bellie,  
they destroyed the same with all  
they: myghte and power that they  
taught before.

## An Exposition vpon

Howe often so euer the  
world shall change, as men wyth-  
out conscience, they shal be readye  
to doo the lyke, and make a fact as  
though they belued the same to be  
true: but not one of them shal a-  
menture his bodie to be buried for  
the dirty dregges of poperie, and yet  
are they not ashamed to teache and  
saye the same wyth tye and  
sword, so long as the world is on

The elder theis saye. There is scarce a more cer-  
muske not saye argument of an obstinate Pa-  
dyfoate to pass, then to looke how simple a ma-  
learn and he is that preaches, & not to belue  
heare his doctrine for the simplenes of  
fault of the man, nor to looke at the thyng  
pouger: wher he teaches how true it is and

spoken by God. Let all Christians  
heare and be content wyth Chyrs-  
holy wordes, as most and onely suf-  
ficient doctrine to saue our soules, &  
dyfoate none that bynges it, be he  
Rom. 4. neuer so simple. Saynt Paul saith:  
Christ dyed for our synnes, and rose  
for our ryghteousnes, and wher this  
is one of the greatest treasures that  
we haue by Christ, to be made rygh-  
teous



# the Prophet Aggeus.

teous by hym, marks who were the  
 first preachers of it. Mary Magda-  
 len and the other women, who the  
 went earlye in the morning with  
 oymntmentes to the Sepulchre; they  
 see Christ first of all other after hys  
 resurrection, and were sent to teache  
 it to the Apostles and Peter. Should  
 we not beleue thys resurrection be-  
 cause that women taught it first? A-  
 pollo a myghty leached man in the  
 Scriptures, submitted hym selfe to  
 be further taught in the religion of  
 Christ by the Apostle Paul. And by  
 the Evangelist Luke. And yet Paul  
 when they were called to be pre-  
 chers. Peter the chief Apostle is  
 sent to be rebuked of Paul the pre-  
 cher. And that gods woman edre-  
 red the Elders, by the name of  
 in Bethulia, ministering gods helpe  
 and providence for them, when they  
 were pressed by the King. And a  
 man according to gods owne will,  
 beates most willingly the Prophet  
 Nathan rebuke hym, who was of  
 muche lesse estimation then he. And

Luke. 24.

Acte. xviii

1. Tim. iiii.

Galath. ii.

Judith. 8.

at 740000

in 01 4000

in 01 4000

in 01 4000

4. Reg. 20

4. Reg. 20

D. iii.

king

## In Exposition upon

king Ezechias heareth Esay rebuke  
hym of hys faultes. These and suche  
other examples be wyrtten to teach  
us, that the elder in what authori-  
ty so ever he be, or by what name so  
ever he be called, shoulde wyrttyn-  
gely suffer the iust rebuke of the con-  
gregacion, wyrttyng the woordes of God  
for hym.

Further where hee addes this  
style, saying: the Lord their God,  
the Lord their God, it is verie com-  
fortable for all synners that haue  
long lye in synne, that they shoulde  
not despaire of Gods mercie, but  
speedely turne by repentance. For  
the long suffering of God is farre a-  
bove our desertes, and hee suffered  
this people thus longe to lye in syn  
and yet had not cast them off: but  
doth heechele to send his prophet  
Esay to them to rebuke them & stir them  
ready to al up to their duties, calling hymselfe  
repentant, their God which had forgotten and  
forgotten all their former disobedience,  
who nowe was and woulde  
continue their good, gracious and  
mercifull Lord and God still. Who  
can

the prophet Aggeus.

can despaire to obtayne grace and  
pardon for all thy great offences,  
seping sit before him the loving gen-  
tleness of our good God and may-  
ster; whiche offereth undesired thy  
mercyes so plentifully; to so harted &  
barred and dysobedient people; thy  
free pardon a pener culpa; from al-  
payne due to synne of the gilt ther-  
of; whiche also called thy selfe the  
God, and by continuall entreaty-  
inge of thy thy prophetes awaketh  
thym oute of thy deade slepe of  
synne; wher in they hadde lay so  
long, and left thy house in desolacion.  
This commonly sayde (sayth Jerem. iiii.  
myne) if a man putteth away his wife  
for adulterye, whiche yett hee be-  
gayne; yett thou sayest the God to thy  
people, althoughe thou hast played  
the harlot wth many hoors, yett  
turne backe to me, and I will receyue  
the; agayne sayth the Lorde thy  
God: I mercifully Lorde praye  
hee thy holpe thou for thy gentle  
advice, and dyverall prayles of. Ierem. iiii.  
Iesu our Lorde.



### An exposition upon

Thou standest at the doore of our conscience knocking to be let in, offering thy selfe to dwell with vs yf wee would receyue thee. There is no time so long that a man hath runne from God in, nor any tyme so short to aske forgiveness, but if he will turne, God is ready to forgive hym. The Gentiles had been in synne above foure thousand yeres from the beginning of the world to the death of Christ, without any true teaching or knowledge of God, and yet when they receyued the Gospel by the preaching of the Apostles, they were most gently receyued of God into the number of his people. And their hanging on Christes crosse head on the crosse asking mercy, in the house of death, obtained it. So that neither the greatnes of synne, nor the long tyme that man hath continued in it, nor the shortnes of tyme to aske forgiveness in, can stoppe the great unpresurable mercyes of God to pardon the synners of the whole world. Why shoulde wee then mistrust the goodness of our God, saying he is the maker

ker

## the Prophet Aggeus

Her of the same name, whereby they  
shall be iudged, and also able to dis-  
pence to thall, and pardon the trans-  
gressors of the same lawe. The top: who  
also shall be iudge and interpreter of  
the same lawe as president. 1753

But that the people should rather  
believe by word, he sayth the Lord  
their God sent him, no strange God,  
but the mightye God of hostes, and  
the living God of Israel; how he was  
not before he was sent, but he was  
looked for the calling of God, and  
then by his message sayth thus.

This is an example for all such  
sisters to follow, that they be not with  
bribery or flattery think themselves  
into any office, but patiently wait the  
calling of the Lord their God which  
can and will call them as he will  
as he iudges them necessary to serve  
him. Who would he be bold to be  
a Benefice, or flatterer? a flatterer  
saye, if he did shake them in his  
sides in Gods house, and that they  
must make a court to God for his  
people. He comes before he be sent  
for, ostentatiously comes before he  
welcome,

Saints  
must  
not  
thrust  
themselves  
in  
office.

**An Exposition upon**

welcome, and he that climbeth in at  
the window is a thief, for the doore  
is made to come in by. But because  
these men seeke not the profit of the  
flocke; but to fill their bellies, they  
care not how they come by it, so  
they maye have it, and I thinke they  
have done god good service, and the  
people will content when they teach  
them verses a boorde of Scripture  
but have said Masse, made comfured  
hymnes, as long an Antiphone of our  
Lady. If they had the true steadfast  
opinion of God as they oughte to  
have, that he were a lovinge father  
to his house hold, and a wise mai-  
ster that would and would be let bye  
strangers oute of his house, and that  
whosoever presumed to take any of-  
fice in his house misalled, were a  
theefe, and should be wherelye pu-  
nished, man could not bide them  
saye anything, to take anye cure of tea-  
ching Gods people, but yet they were  
inwardlye moved of God to doo it  
for love to the people, & not for their  
owne gayne. They would be also pro-  
wile to be ordinarily called by man  
least

1. 1. 1.  
2. 1. 1.  
3. 1. 1.  
4. 1. 1.  
5. 1. 1.  
6. 1. 1.  
7. 1. 1.  
8. 1. 1.  
9. 1. 1.  
10. 1. 1.



**the prophet Aggeus:**

least he which should teache and see  
others keepe good order, should be  
proued the firste breake of all good  
lawes and orders: If a stranger  
should violently thrust in hym selfe  
to be the shepheard of thy shepe,  
thou wouldest aske hym what sent  
for hym, what he had to doe there,  
and thou wouldest rather charge  
hym to be a theefe and a murderer  
of thy shepe, then a trusty seruant:  
So surely if thou come to take  
charge of Gods people, before he thinke  
wardly moue thy conscience to pi-  
tye his people, and outbradye by  
order call and place thee where he  
thynges good, he will iudge thee a  
theefe, a double, a deuourer, and  
not a feeder.

After they heard that the word  
of God was sent vnto them by Ag-  
geus, and had weyed and consid-  
red diligently how true his sayings  
were, that so many yeres they  
hadde suffered so greete plagues,  
they beganne to feare and helius  
that the threatenynge follow-  
ynge woulde also prooue true:  
and

**An Exposition upon**

and then they humbled them selves  
in the sight of God and were afraid  
in hede. This profit had they by hea-  
ryng the woordes of God; that they  
knewledged their owne synnes, that  
they had offended the gracious good-  
nes and maiesty of God in not regar-  
dyng hys house so many yeres, and  
for feare that they began to take in  
hand againe that worke wherewith  
they were so straitly charged. Thus  
sayth comes by hearyng the woordes  
of God, and by hearyng and geuyng  
care to hys threatnynges, our slowe  
and sluggish willes is tapered up to  
take in hand Gods worke and build  
hys house. Douth necessary feare is,  
**Psal. m.** Douth teaches sayng: feare of the  
Lorde is the begynnyng of wisdom.  
So wher when they feared these  
threatnynges, they feared wyse, and  
turned to the Lorde. Truth it is that  
the anger of God is not alwayes to  
be taught, and that it bynges not a  
man to perfection, for Douth calleth  
the feare of the God but the begyn-  
nyng of wisdom, and not the per-  
fection thereof, and Saynt Iohn  
sayth

**the Prophet Aggeus.**

sayth: perfect charity calles out feare. **1. Joh. 4**

But yet it is the ordinarie waye to  
pull downe proud Monasteries, and to

**The late  
is to bee  
pached.**

bying them to know their own vili-  
nes, and it also spites by flouthful  
myndes to bee more diligent to doo

**Gala. iii**

their duties. Saynt Paule sayth, the  
lawe is a Scholemaster to bying vs

to Christ, that whete we see our sel-  
ues iustlye condemned by Gods

tyghteous lawe, and that we be not  
able to stand in iudgemēt with him,

**Joh. ix.**

no: answer one thyng for a thou-  
sand that shall be layde agaynst vs:

we should run to Christ for pardon,  
confessyng our faults and aske mer-  
cy.

Thus they had the tyght vse of  
the lawe, not byingyng them to dys-  
payre wryth al these threatenynge,

but comfortyng them to go to God  
and confesse their synnes, and hope

for mercy in Christ. Saynt Augustin

**feare**

compares feare to the bristle which goeth be  
is on þe thornes th: id, for þe bristle soze, and

goeth thorow the hole stike, but it loue so-  
drawes along and a strong thred at-

ter it: so the feare of gods benygntie  
first goeth before, & throwes downe

**a man**



## An Exposition vpon

A man in his owne sight, and then  
 foloweth the long thred of Godes  
 mercies in Christ offered to the ho-  
 ly worde. The scripture teaches two  
 sortes of feare: The one whiche is  
 Godly wher we feare our God with  
 loue and reuerence and would not  
 displease him for the loue we beate  
 him, and this remaines for ever, as  
 Psal. xix David sayes. The holy feare of the  
 Lord continues for ever. An other  
 for loue, kinde of feare is, not to doe wel for  
 the loue of god and goodnes it selfe:  
 to escape but that we may escape punishment  
 payne. as the these will not seale, not for  
 loue of any righteousness or reuerence  
 to God, but to escape the galowes.  
 This is that feare whiche can not  
 stand with perfect charite, but is  
 out. Feare in a mans mynde is  
 to the thunder in the ayre. Fe  
 feare is when the ayre is covered with clou-  
 des, the sunne darkened, tempestes  
 thuder. begun to arise, lightnings and fyre  
 flye from heauen, Mumblyng and  
 noyse is in the ayre, the Cloudes  
 burste, & the thunder cracker comes  
 than the sayne fallcs, and straight  
 folowes

### **the prophet Aggeus.**

folowes Summe thine and say: wea-  
ther. So when a man for feare of  
his sinnes, in conscience lyes flatte  
down in the sight of God confessing  
his sinne as one oppressed with the  
burden and heaues thereof, com-  
playnes to God, accuses hym selfe,  
groines, sobbes, and syghes lyke  
the thunder thache, dare not looke  
up towards heauen for his wicked-  
nes but condemnes hym selfe. At the  
last, burstes out on weeping, and the  
teares like raine droppes come trick-  
ling down his chekes, straight waits  
folowes quietnes of minde, God of-  
fers him pardon & clemencie of consci-  
ence, with wondering and praysing  
the vnspeakeable goodnes of God for  
his mercies & comfort in christ his son  
offred to such a troubled conscience.

In þe latter verse is first declared  
the worthines, authority, hie tytle &  
rule geuen to þe preachers, for the co-  
mēdaciō of theyr office. Aggeus here  
is called the Aungel of the Lorde as  
some in Englishe doo translate it, or  
the Messenger, or Ambassadour,  
whiche signifies al one thing hit to be  
So

### An Exposition vpon

So these names with such lyke are  
giuen to preachers in the scripture  
to set forth the heavynesse of their vo-  
cation and authorite that God cal-  
leth them to. The worldly wise men

Wold. considering the decay of the living  
lines be of Bishops and Priests, and that  
cares the they be not so much esteemed and as  
ministers wealtlye as when they were lorde-  
lyng, lordly, unpreachyng Priests,

and ruled all, woulde saye: Shall I  
make my sonne a Minister, & when  
I have spent al that I have on him,  
he shall neyther be able to helpe. my  
other chyldren, nor yet scarce able to  
sue hymselfe, but shal be disdayned  
of all sortes of men, and if he preach  
the truth, he shall be in leoparde of  
hys lyfe. O? Shall I marry my dought-  
er to a Priest? with such lyke vni-  
comely sayynges, nay I trowe not,  
there is more poynte by the lawe of  
physick, yea if he be but a penclark  
an Auditor or Deceyner, I wyl  
prouide for hym better anye of these  
maies. The goodes of the church are  
the goodes of the poore, wetherfore  
be to them that robbe the church so  
by



### the prophet Aggeus.

By this propitiacion, that neither the  
minister nor the people can be re-  
fused. The necessary food of the pre-  
achers given to yds bellies. These  
worldlynges declare them selves to  
desire nothing but worldly wealth,  
in thus doing, as to saying. But if  
they make this and other places of  
the scriptures, and would have their  
children made worldlyfull, they  
shall fynde no worldlyfull names  
given to the preaching minister,  
then to any one sorte of men. The  
blest creatures that God hath made,  
be the heavenly Spirites and An-  
gels whiche be alwayes in heauen  
most happy for the continuall behol-  
ding of his glory, and for their of-  
fice sake are chosen and called An-  
gels, because they be sent on his mes-  
sage, and doo most willingly go at  
his commandment. This word Angel,  
Angell betokeneth not the substance  
of the creature, but the office, and is  
a Greke word signifying a mes-  
senger, or Ambassadour, and this  
name Angell was commonly used  
so to geue to these heavenly mes-  
sengers

## An Exposition vpon

seruants whom God sendes his mes-  
sage from his holy place of mansi-  
on, as Gabriell the Angell was sent  
to the virgin Mary, and other to Jo-  
seph, Daniel, Moyses, &c. This name  
of Preachers is also geuen to the Angels for  
the heauenly comfort that they doe  
bring to man from God, whose mes-  
sengers they be. In the reuelacion  
Saint John writes to the seuen an-  
gels that is to say to the seuen mil-  
lions of the seuen congregacions of  
churches in Asia. John Baptist was  
called the Angell of the Lord or em-  
bassadour sent to prepare his way.  
And whom do kinges like to send em-  
bassadours, but such as be saythfull  
and trusty, whom they loue, and to  
whom they dare commit secreete and  
weighty matters vnto? What can  
be more worshipful, then to be gods  
Embassadour; & in such trust with  
hym, that God will vouchsafe to  
send hym on his message: Saint  
Paul desires the Ephesians to pray  
for hym, that he myght haue the  
reuerence geuen hym to speake and  
preache the Gospell trewly, for the  
whiche

Preachers  
the Angels

Reue. i. ii.

Mark. i.

Ephes. vi.

the prophet Aggeus.

wherche he was sent: Embassadour;  
 1. Corinthisians. s. he sayth he hys Em-  
 ballage stode chiefely in thys  
 poynte to reconcile vs to God. Is  
 not the Stuardes office an hygh Stuardes  
 office, and of greatest credite in great  
 mens houses; and at their com-  
 mandement and appoyntyng all  
 thynges bee done? They prouide  
 and geue all in there Masters  
 house; meate in due season. Sa-  
 ynt Paule therefore sayth: let a  
 man thynke thus of us that we bee  
 the Seruauntes of God and Stu-  
 ardes of hys secrete misteries, which  
 he meate for our soules. Saynt Ma-  
 thew in a parable calles the  
 shepers Stuardes apoynted ouer Gods  
 house, to geue their fellow seruauntes  
 meate in due season. Saynt Marke  
 calleth them Watchers in Goddes  
 house, hauing in commandement  
 to watche that no thieues nor hu-  
 rful perlowes come in to trouble  
 the house.

1. Co. i. liii

Math. 24.

Mark. xlii  
 Watchers.

They bee called the lyghte of the  
 world to leade other the right way.  
 They bee the salt of the earth to season  
 the world.

Lyght.

Salt.

Math. v.

Is. ii.

that



# An Exposition upon

Watchmen

Dogges

Isa. 56.

that by corruption we doo not fall  
euill before God, they be watchmen  
to geue warnyng when ennemyes  
come. They be Dogges to barked  
awake vs out of oure deadly slepe  
when we forget God. They be the  
mouth of God, that where we were  
not able to stand in the syght of God  
if hee should speake vnto vs in his  
glorious chauncell, he dothe vouch-  
safe to speake vnto vs by the mouth  
of his minister being a man as we  
be, & whom we should beleue to be  
sent from God as long as he teaches  
Christ and his word. These names  
of trust & credite are geuen to pre-  
chers for the commendacion and set-  
tyng forth of their office, whiche  
they beare in Gods house, and that  
they should not thynke it a vyle, but  
a most woorthyfull course. And to  
make them more regarded, the Lord  
countes those iniuries done to hym-  
selfe, whiche be done to his pre-  
chers saying: he that despyles you,  
despyles me, and in what towne so  
euer ye come, whither wyll not re-  
cuse you, shake the dust of your  
feete,

Matth. 23.

### the Prophet Aggeus.

He, and it shal beare witness agaynst  
them in the daye of iudgement.

And because he ioyntes to the  
nexte saying: In the messages of the  
Lo:de is both to write, the falsi-  
tunes of this prophet in his booke  
that he speaketh nothing but of words  
of the Lo:de trulie, which sent him,  
which rule all true preachers should  
follow. But of this is enough spoken  
in the verses before.

Nowe folowes the glad tidings  
of the gospel to comfort this peo-  
ple with all after the great threa-  
teninges of God which the Prophet  
here pronounced in 8 former verses.  
For as god mo:kes in his creatures,  
after winter comes summer, & after  
a storme layre weather: So in the  
spiritual doctrine of our soules, first  
he teaches repentance, preaches the  
law threatens vengeance for sinne,  
calls doo the man in his own fault,  
and letteth hym looke even into hell  
in feare of conscience for his dyde-  
viences, but afterwarde he comforteth  
hym, rayles hym up, and heales him,  
that this bet stande true that is  
Is. lli. sayde

## An Exposition vpon

**Math. ix.** sayd of our Saviour Chriſt: I came  
 not to cal the righteous, but ſynners  
 to repentance, and they that bee  
 whole neede not the philiſion, but  
 the ſyche. All the Prophetes ble the  
 ſame trade in teaching, as Eſay in  
 hys firſte chapter calleth the Iewes  
 wooles then Beaſtes, for the Pre  
 would know hys Maſter, and the  
 ſe hys Maſters manger, but they  
 woulde not knowe they? God. And  
 the Kulers he calleth the Wynces of  
 Sodome, and ſclowes wyth them.  
 Iſaas alſo in the begynnyng of hys  
 prophecy ſayth: within xl. daies Mi  
 nime ſhall be deſtroyed. Sophonies  
 firſt wooordes be that God will de  
 ſtroy man, beaſt, ſoule, corne, & fruite  
 of the earth, but afterwardeſ euerye  
 one of theſe prophecies of Chriſt, pro  
 miſſes bleſſyng from God, wyth en  
 creaſe of all wealth & goodnes.  
 Epheſus John baptiſt began hys  
 preaching: repent for the kingdome  
 of heauen is at hand. And our ſau  
 our Chriſt began his preaching wyth  
 the ſe ſame wooordes. Peter in hys  
 firſt ſermon after they receyued the  
 holy

**The law**  
 is firſt to  
 be taught  
 and then  
 the goſpel.

**Math. iii.**



**the Prophet Aggeus.**

holye Ghoste, rebuked the Jewes  
Chapelle for crucifyinge Christe the **Acres. iii.**  
genet of lyfe, and for askinge Bata-  
has a murtherer to be deliuered by-  
to theym: but when their consci-  
ence pricked them, they asked what  
they shoulde doo, and he comforted  
them, byddes them repent, and bee  
baptised euery one of theym in the  
name of Christe. So here, after the  
sharpe preachinge of the lawe, and  
threatnyng of Gods plagis, folo-  
weth the swete comfort of the Gos-  
pel, for he sayth: I am with you saith  
the Lorde, as though he shoulde say,  
let nothing greue you, neyther the  
greatnes of the synne that ye haue  
bene so negligent in forgettyng the  
buyldyng of this house so long, no:  
the great coste as though ye were  
not able to beare and perforce it;  
no: bee not a frayde of the Kinges  
officers whiche stopped you; for I  
am with you (sayth the Lorde)  
whose power they can not with-  
stande, whose mercie passeth your  
myserie, and who can pardone and  
forgiue more than you can synne,

An Exposition vpon

and who shall bee iudge of your do-  
ynges, and am able to forgene all  
thynges trespassed agaynst me. All  
the riches of the earth is myne, and  
I bestowe it as pleases me, and the  
harmes of thynges and Rulers be in  
my hande, & I rule them as I thinke  
good, when I wyl they shall be to  
you fauour and frendship, and when  
they lust they shall not feyre, hurt,  
nor hynder my worke accordyng  
to theyr desyre or pleasure as muche  
as they woulde but those that feare  
and loue me, I wyl bless, and they  
shall not haue anye harme, and my  
workes shall prosper and go for-  
wardes in their handes as I thinke  
good, in despyte what their foes, ther-  
fore let nothyng feare nor trouble  
you, for I whom all thynges doe  
obey, am with you sayth the Korde.  
These are but few wordes in num-  
ber, but they are myghty in operati-  
on and working where they be re-  
ceyued with an earnest faythe, and  
so myghte that whosoener heares  
and beleues them to bee spoken of  
God, is not afrayde to attempt any  
thing

the prophet Aggeus.

thyng, be it neuer so great and hard.

When Jacob was doubting and a- Gen. 46  
fraid, whether he should go into E-

gypt to his sonne Joseph or no, God

spake to hym and sayd: Jacob be not

afraid, for I will go downe into

Egypt with thee, and I will bring

thee out againe also. Then Jacob

fearinge nether the deathe of his

sonne Joseph, nor the dyspleasure

that myght come to hym and his, if

either he or yet Joseph offended the

king, nor yet leaste Joseph should

lose his authorite by a newe king,

as it is commonlye said, nor the in-

perdy of the iourney, no nor yet any

other worldlye thyng that coulde or

myghte chaunce, but went into E-

gypt boldlye with all his chyldren

and substance, and was defended

Goddes

help pro-

mised at

reth vs

up to en

terpryse

greate

thynges

Exod. 4

Exod. 4

Exod. 4

Exod. 4

Exod. 4

Exod. 4

Exod. 4



**In Expositiō upon**

God had promised him that he would  
be with hym, he was encouraged,  
and tooke in hand to go to Iherao,  
on hys embassage, and to lead Gods  
people out of Egypt. When God  
**Judg. 6.** sent hys Angell to Gedon thre-  
shying hys corne, and sayd he should  
delyuer the people from their ene-  
mies, whych intruded their country,  
and lay as thicke in number as Gref-  
hoppers doo in the fildes, Gedon  
doubted at the matter, untill suche  
tyme as God sayd vnto hym that he  
would be w<sup>th</sup> hym. And after tryal of  
hys sayth in that promyse made un-  
to hym, he durste w<sup>th</sup> .3. or .4. naked  
men, hauryng no weapons, but rat-  
ther pottes, a sice brand, and hornes  
set on their enemies, whych fledde  
all away, as soone as they heard the  
potshardes knocked together. Our  
Saviour Christ after hys ascencion,  
**Mat. 28.** sendyng hys Apostles into the whole  
worlde to preache and baptisme ad-  
deth no greater thyng to comforte  
them w<sup>th</sup> all in thys great and dan-  
gerous enterpryse, that so fewe un-  
learned men shoulde conquer the  
whole

**the prophet Aggeus.**

whole worlde, but saythe: behold  
I am wyth you enen to the ende of  
the worlde. What good successe  
they; preachynge hadde, we at this  
present daye yet seele and see, and  
also howe hee is present alwayen  
wyth vs, euen to the ende, and  
howe true vs: praye is, that he  
dyned not praye onelye for vs. **John. 17**  
posses, but for all that shoulde  
belue on hym by their preachynge.  
What Saynte Paule saythe that Roma.  
he was perswaded, that neither  
nakednes, pryson, hunger, persecuti-  
on, nor lyfe, and when he was ledde  
prysoner to, lookynge for nothyng, **Rom. 8,**  
but cruell death, that neither death,  
aungels, nor powers could pul hym **Acts. 27**  
from the loue in Chryste Iesu. He  
hadde nothyng so strengthen hym-  
selfe wythall, but that God pro-  
myssed that he was wyth hym, and  
then he boldely sayde of God bee  
wyth vs, who can be myghte vs?  
All be but dust, wormes, and byle-  
nes in vs: syght, so that nothyng  
can preuaile agaynst those whom  
he dothe assyst wyth vs: grace.

**Ther**

### An Exposition vpon

Therefore when wee doubt to take  
in hand any good worke, which a-  
grees w<sup>th</sup> the wordes of God, for  
any worldly reasons or carnal feare,  
let vs stirre vp our faith, and heare  
God speaking and saying vnto vs:  
I am w<sup>th</sup> you, be not afraid. If  
thy conscience heare, thou sure w<sup>th</sup>-  
nes that thou seekest nothinge but  
the glory of God, and the profyte of  
hys people, no doubt God w<sup>ll</sup> asst  
thee in such enterpryses, and offer  
thee hys promise to thee also, say-  
ing: I am w<sup>th</sup> thee, be not afraid,  
but go on forwarde, and I w<sup>ll</sup>  
bless thy doings; seme it neuer so  
hard or impossible to thee.

The text

14. ¶ The Lord looked by  
the spirit of Zerubabel  
son of Salathiel, prince  
of Iuda, and the Spirit  
of Iosua Sonne of Iose-  
dec the hye Priest, and  
the Spirit of al the rem-  
nant of the people: and  
they



the prophet Aggeus.

they went and brought  
in the house of the Lord  
of hostes they God.

In the. xxiij. daye of the  
first moneth in the second  
yeare of King Darius.

This is a notable metaphor, &  
worthely sets forth the nature of  
synne in that he sayth, the Lord wa-  
ked up the spirit of all this people,  
for synne is a sleepe of the soule, ha-  
ving no feare nor feeling of God, so  
long as a man lyeth in it. It is now  
sayth Saynt Paule to awake  
out of sleepe, meaning synne. Rom. 13.  
Synne  
in this word by such outward bo-  
dely thynges declares unto us the  
nature of spiritual thyngs both good of the  
and evyl. As the dead body lyeth for  
soul.  
lyng and synning in the grave state-  
ful to looke on, & geuous to remem-  
ber: so when we ly buried in synne,  
we synck in the sight of God, he can  
not abyde to looke at us, nor will  
remember us. And as for when the  
body

### An Exposition vpon

hodie lyeth on sleepe in the bedde  
(whiche is an image of our graue)  
canne neyther see, feele, heare, taste,  
smell, vnderstande, nor yet moue  
oute of the place, buttill wee bee a-  
waked, nor can take anye pleasure  
at all in anye one creature of God:  
So when wee lye in sloupinge in  
synter, wee neyther see the shai-  
lye of God wth the eyes of oure  
saythe, nor feele hys mercyes offer-  
red vnto vs in hys deare Sonne and  
our onely Sauoure Christ Iesus,  
nor yet canne wee taste at all howe  
sweete the Lorde is, our eares are  
stopped from hearing good counsaill,  
we perceyue nothing at all of Gods  
goodnes towards vs, hys wooorde  
is not sauerie vnto vs, neyther yet be  
we moued or stirred by to doo anye  
one good worke of charite. But  
now it pleased the lord pitying their  
miserye, to wake them by oute of  
thys deade sleepe, and sette them in  
hande wth buydynge of hys  
house.

But where he hadde preached to  
them both the lawe and the gospell,  
theate

the prophet Aggeis.

threatnynges and comfortes; with  
the plagis, they were moued to no-  
thyng but feare as is sayd in the ver-  
ses before; but after they heard the  
glad tydynges of the Gospell that  
God promised to be with them, then  
they were awaked out of their slepe  
and wrought lustylye. So it is the  
Gospell that quykens and geues  
lyfe, but the law kylles, feares, and  
threatens. For as after slepe the  
body beyng awaked, it is fresh, lusty  
stronge, and courageous to doo hys  
woorke: so after the fearefull threat-  
nynges of the lawe, when we heare  
the gladd tydynges of the Gos-  
pell (that God wyll be our Lord  
and dwell with vs) the mynde is  
comforted, strengthened, and mo-  
ued vp to doo hys dutye. And as  
a man is iudged to be waking when  
hee canne doo the office of a man,  
as talke, worke, wyte, or suche  
lyke: so is manne awaked oute of  
the slepe of synnes, when he lyues  
in charite, feares God, and walkes  
accorde to hys lawe in hys oc-  
casion.

The law  
kyls, the  
Gospell  
quykens

Just



### An Exposition vpon

Further as when a man lies in hys  
dead slepe can not awake except some  
noyse waken him, or some other call  
hym: So can we not arise out of syn  
except the spirit of God or his prea-  
chers, which is his watchman, is  
often crying vnto vs, awake vs up.  
Crye therefore and cease not sayth  
Isay. 58. Make the prophet, lyft vp thy voice  
lyke a trumpet, and tell my people  
theyr wickednes. So that it is the  
trumpet of Gods word continually  
soundyng in our eares, which is the  
onely way to awake vs out of this  
synnefull slepe.

This we may learne here the  
necessitie of preaching, and what in-  
conueniēce followes where it is not  
vsed. Where preaching sayles sayth  
Psal. 29. Salomon the people perishe therefore  
let euery man hepe hym selfe in gods  
preach- schoolehouse and learne hys lesson  
ynge is diligently, for as the body is most  
most ne-eded with meate so is the soule with  
cellarpe. the worde of God: as S. Mathew  
Math. 4. sayth: A man doth not lue by bread  
only, but in euery worde that comes  
from the mouth of God. This is the  
the

the prophet Aggeus.

the ordinary way to keepe vs in the  
feare of God, and continual remem-  
brance of the last day, often and di-  
ligently to reade and heare Gods  
woorde preached vnto vs: so; that is  
it whych both and wyl kyll synne  
in vs, as it is wyrtten: remember the Eccle. vii.  
last ende, and thou wylt not synne.  
Faith is kept and increased by the Roma. x.  
same meanes that it is gotten; it is  
gotten by hearyng, & hearing comes  
of the woorde, let vs therefore heare  
and reade it diligently. What is the  
cause that the papistes lye so sound  
on slepe in theyr abominations,  
but that they care not for preaching,  
nor thinke it so necessary, & because  
they woulde not bee tolde of their  
fautes, that they myght amende  
them: Where synne is not rebuked,  
it is not knowen to be synne, nor it  
wyl not be amended, wpythout much  
crying on. Dauid the good king and  
true prophet of God; after hee had  
gotten wpyth chylde Maryas wyfe,  
could not awake oute of that slepe  
of synne, buttill he was warned by  
the prophet Nathan, nor wpyth an

### An Exposition vpon

ii. King. 12.

deinge all and synguler suche great  
gyftes which God hath indued him  
wth al, but inuented one policy af-  
ter another to cloke hys who:redome  
and noughtynes wth all. First he  
sendeth for Urias home, beyng hys  
faythfull Soldyere in hys warres,  
willynge hym to go home to hys  
wyfe, thynkyng that if he had yeen  
by her, the chyldre myght haue bene  
called hys. But when he sawe that  
Urias woulde not go home to hys  
wyfe, he deuised to send hym w. let-  
ters vnto Joab the capitayn, that he  
should be set in the fore front whan  
the towne shoulde be assaulted, and  
that hys felowes shoulde flee from  
hym, that he myght be slayne. This  
policye Dauid w. ought so p.uerly  
that he thought no man shoulde espie  
it, for who durste open the Kynges  
letters? But at length cometh  
Nathan the Prophet, and telleth  
hym a Parable, howe there was  
a ryche man that had many shepe,  
and a poore man hys neyghboure  
had but one whyche he loued moste  
dearely, the ryche man tooke this  
one



the prophet Aggeus.

one sheepe from the poore man; and  
Nathan asked what this man had  
deserued. Then answered Dauid  
in anger and sayde; hee deserued  
death: then sayde Nathan; thou  
hast gotten a beere good sentence, it  
is euen thou thy selfe that hast done  
this deede, thou shalt dye. For  
thou hast manye wyues, and coul-  
dest not be content w<sup>th</sup> them, but  
hast taken thy poore neighbours  
wifes. Then cryed Dauid: I  
haue synned; and made that woo-  
the psalme fyfety and one: O God  
haue mercye on me accordyng to thy  
great mercye, and accordyng to  
thy manye mercyes waite awaye  
my wyckednesse. And yet more  
wash me from my wyckednes. &c.  
But before Nathan came, he laye  
wthoute feelinge of hys synne,  
or yet anye remorse of conscience  
at all knowyng that he had done  
euill.

So when the good kynge E- 4. kin. 10.  
zechias beynge restored too hys  
former healthe, hadde letten the  
ambassadors of the kynge of Babel  
A.ii. whych

## An Exposition vpon

wherby came to reioyce for hys reco-  
 necty, see all his treasure and letwels,  
 being betwixt proude of them: Elsaye  
 the prophet comes vnto hym, and  
 asketh what they had sene; he tolde  
 hym, well (sayth Elsaye; euen from  
 thence a kynge shall come to robbe  
 and spoyle all these treasures that  
 thou hast bene proude of. When the  
 kynge knowledged hys faulte, but  
 not before he was rebuked by the  
 prophet. Peter, whyll he was re-  
 buked of Saule for hys dissimulaci-  
 on wth the Gentiles, did not leaue  
 it. Joas was a good kynge as long  
 as Ioiada the hygh priest liued, for  
 he folowed hys good counsaile, but  
 after hee fell from God, when hee  
 would heare no good counsaile at al.  
 Thus we see how necessary it is for  
 vs to be kept in Gods schoole, and  
 heare the trumpet of hys wordes  
 soundyng continually in our eares,  
 to awake vs vp out of this deadlye  
 sleepe of synne, and wyte vs for-  
 warde to a diligent doyng of our  
 dutyes.

Galath. ii

2. Chro. 24

What a pryde is this for vs, to  
 thinke

## The Prophet Aggeus.

thynke so hyghly of our selues that  
we bee so farre more holpe, stryde,  
wyle, learned, more able to stande,  
then these good men, and that wee  
nede not suche continuall teachyng  
and counsaile, but that we may wel  
inough want it. These men fel when  
they heard not the voyce of the Pro-  
phets, and yet we that are not so  
muche woorthys as once to be com-  
pared vnto them in the gyftes of  
God, thynke we shall stande of our  
selues. Many wyl say, what should  
I doo at the Sermon? I knowe as  
much before I go, as I shall learne  
there. I can reade the Scripture at  
home, and comforte my selfe suffici-  
ently. These are better thē they that  
wyl neyther heare nor reade, but  
say: I knowe there is no more but do  
well and haue well. I knowe thys is  
all that can be sayd, I loue God aboue  
all thynges, and thy neyghbour as  
thy selfe. I can say my Vater noster  
and my Crede, as wel as he, and fur-  
ther I knowe that in the one is con-  
teyned all thynges necessarye to be  
asked at gods hand, and in the other

Preachyng  
is to be h-  
sed of all  
men.



### An Exposition vpon

all that is to be beleued, and what  
can o: should a man haue mo:re than  
thys: These sayinges although they  
be true, yet are they mo:ste brutyshe,  
and nothyng els in beeste dede but  
noughty excuses to cloke our slouth  
ful wyckednes wythal, and that we  
would not in anye wyse haue prea-  
chyng, because we woulde not heare  
oure faultes rebuked, nor yet oure  
myndes exercised in meditacion of  
God and hys goodnes, of our owne  
synne and miserie. Saynt Paule to  
the Philippians sayth: that he was  
not ashamed to wyte one thyng of-  
ren to them, and it was for their sake  
the. The parable of the. v. foolyshe  
Virgyns, and the. v. wyse, teacheth  
playnly that bothe the wyse and  
the foolyshe dyd both nap, slumber,  
yea and fall hard on sleepe, where  
in is set befoze vs all oure natures.  
Whether we be foolyshe o: wyse,  
we fall on sleepe so: gettyng God,  
when we shoulde watche for hys  
commynge, though we thynke neuer  
so hyghly of our selues, if we haue  
not the lyght and burnynge laumpe  
of

Philipp. iii

Math. 25.

### **the Prophet Aggeus.**

of Gods eternall woorde burninge  
in our hartes. What a follyshenes  
is it to thyncke that we canne oꝝ  
shall stande, where as euerye one  
hath fallen that is gone before vs,  
oꝝ that we shall escape, where e-  
uerye one elles hath bene taken?  
There is not the best learned man,  
but he nedes often to heare the pre-  
chynge and counsaile of others,  
althoughe hee canne comfort hym  
selfe in hys priuate studie, and  
in readynge the Scriptures neuer  
so well. For as the physician  
when he is sycke, canne not heale  
hymselfe, noꝝ hath not hys iud-  
gement so perfect as hee hadde  
before he was sycke, but seeketh  
helpe at an other physicians hande;  
So the learned man lpyunge, as  
longe as he lpyeth, and beareth syn-  
full fleche aboute wth hym, shall  
haue synnefull and frowarde lu-  
stes and affections raigning in him,  
whiche blyndeth hys syght, that  
he seeth not hys owne synnes,  
untill hee bee warned of theyn  
by others.

**¶.iiii.**

**Saynt**

## An Exposition vpon

- ii. Pet. i. Saynt Peter sayth he woulde put  
 them in rememb:ance of their du-  
 ty, as longe as he lyued, althoughe  
 i. Tim. iiii they knawe it well. What shoulde  
 Titus. iii. moue Dauid so often and so earnest-  
 ly to wyte vnto Timothe and to  
 Titus, haupng such moozthy gyttes  
 as they had, if they neede not to bee  
 warned of their duties? For what  
 ii. King. 12 cause shoulde either Dauid haue had  
 the prophet of God Nathan, sent of  
 God hymselfe, vnto hym, or yet E-  
 zechias the prophet Esay, eyther the  
 Acres. xv. Apostles to be sent forth by couples  
 together, or yet to mete in counsayl  
 at Ierusalem, and there to decrec  
 hard maters, if one shoulde not learn  
 at an other?

And marke here that he sayth, all  
 were fallen on sleepe, and lay still on  
 slepe, vntyll the Lord awaked them  
 vp by this his prophet Aggeus, both  
 zerubabel the prince and chiefe ruler  
 in the common welth, Hosua the hie  
 iudic and chiefe in religion, and all  
 the people also, not so muche as one  
 from the hyghest to the lowest that  
 dyd hys dutye here in, but were all  
 fallen



the Prophet Aggeus.

fallen on sleepe. What woulde the Pope say if a man should tel hym he were on slepe, and fallen from God? The Pope  
Would he not straight wayes rage, he erre  
freate and fume, and say that he was Gods Vicar, or at leaste Peters successor here in earth, and that hee coulde not erre, but euerie thyng whiche he dyd or sayde, was bothe good and also godly? Surely thys hyghe priest otherwyle a verie good man, bearynge the figure of Chyſte, and muche commended in zacharye the prophet, and hauyng hys authority geuen hym of God, and comyng vnto it by descent also, accor- dyng to the lawe of Moyses, had thus foully fallen on sleepe and forgotten God: and ſhal we thinke that the Pope luyng in the puddle of synne, geuen to folowe all pleasure, and blurpyng authoritye agaynſte God and hys Sayntes, can not doo or ſaye anyſſe?

And as I noted befoze, ſo it is not to be lyghtly conſidered, that where ſo often the prophet here rehearſeth the names of zerubabel and Joſua  
the

**An Exposition vpon**

**The ci- more setteth in order the ciuill Ma-  
uill tu- gistrate and power, before the chiefe  
ler is a- Priest, to signifye the preeminence  
boue the and preferment that he hath in the  
Priestes common wealth, and other matters  
more then the chiefe Priest by what  
name so euer he bee called, whether  
he be the Pope, Archbyschop, or Me-  
tropolitane.**

**When they were thus awaked,  
they went and wrought in the house  
of the Lorde their God. This is a  
sure argument that a man is awa-  
ked and not styll on sleepe, when he  
can and wyl go worke about his  
house. It is not inough to say, he  
is awaked and wyl worke, but to  
worke in dede. So differs the hy-  
pocrite and dissembler from the true  
charitable man, that the one hath  
nothyng but fayre glosyng wordes,  
and the other as ofte as he hath oc-  
casion offered, doth it in dede, wyth-  
out boasting or crakynge of it, and  
hee that dothe not worke in verie  
dede, is on sleepe styll, what fayre  
face so euer he make on it. The Gos-  
pell**

**They shoulde not  
of Lords  
house,  
sleepe in  
snyne.**

**The Prophet Aggeus.**

pell saythe playnelye that by theiſe Math. 7  
fruites ye ſhall knowe them. And and. 21.  
the twoo ſonnes whercof the one,  
when his father had him go worke  
in hys Wyneyarde, ſayd he would  
and dydde not, the other ſayde naye  
and went, onelye he that wrought  
dydde hys fathers wyll: So onelye  
be they awakend whyche worke in  
the Lordes houſe, the other eyther  
ſlumber, dreame, or elles be harde  
on ſleepe, and doo not theiſe due  
worke in buyldynge the houſe of  
the Lord.

When they began to lay the foun-  
dacion of thys temple, the people of  
the countrey, whyche were placed  
there by Salmanaſar woulde haue  
holpen them to buylde, and ſayde  
they worſhipped the ſame God  
that they dydde, becauſe they per- 4. Ke. 18,  
ceyued that the good kynge Cy-  
rus fauoured them at that preſent,  
but after that Aſſuerus the nexte  
kynge folowynge hadde ſtopped  
theym from buyldynge any more,  
they were moſte earnestly againſt  
them.

**The**



### An Exposition upon

**F**alſe  
bꝛethꝛen  
muſt not  
be ſuffe-  
red to  
pꝛeache.  
2Coꝝ.4.

The good men that were amongſt  
them perceiued their diſſembling, &  
woulde not ſuffer them to worke  
wyth them: So manye amongſt vs  
whych be baptiſtes in deede, when  
they ſee that they ſhal pleaſe the  
rulers, wyll crye moſt earneſtly for the  
buyldyng of Gods houſe, and pre-  
tende as though they woulde worke  
moſt ſtoutly: but if they ſe the world  
turne, they wyll be the firſt & moſt  
earneſt deſtroyers of the ſame. Such  
falſe bꝛethꝛen muſt be moſt diligent-  
ly taken hede of and not be ſuffered  
to ioyne them ſelues wyth the true  
workemen leaſt they betray all the  
good, as we both ſeele and ſee our  
baptiſtes to haue done, to the ſlaun-  
der of God and hys word, our hurt  
and ſhame. Saynt Paule telleth of-  
ten how great daungers he was in,  
yet hee complayneth of none moze  
than of falſe bꝛethꝛen which make a  
ſhewe of godlynes and yet are moſt  
wycked wythin, euen very Wolves  
in Lambes ſkynnes.

But theſe men after they were  
thus awaked by the pꝛeachyng of Ag-  
geus

## the Prophet Aggeus.

gens, went and wrought, now no longer about their owne houses, as before seeking their owne profite and commodity, but in the house of the lord of hosts, whose power now they feared, and mightie hande they had felt so long, and yet not worthely regarded the heavyness of his displeasure, nor his great plagues that he had layde vpon them so many yeares. It was noted in the verses before, why God is called the Lord of hosts, why he is so the great, myghty, sundry, and dyuers waies, that he hath conquered and vles to conquer those which rebell against hym. Whys is the strength and power that comes by the worke of God, that where it is diligently heard, and faithfully beleued, it maketh vs all together new men, of labourers workers, and al together industrious and courageous, and afraide of no displeasure, so that we maye worke in the Lordes house. If we make in what sort and case these people were, we shal better perceiue what effect this litle short preaching took

By the  
chynge  
maketh  
vs newe  
men, of  
courage-  
des bold

### An Exposition vpon

tooke in them. They hadde yven many  
yeares not regarding the buyl-  
dyng of Gods house, for feare of  
the Kynges displeasure, who had  
commaunded the rulers in the coun-  
tre to stoppe the buyldyng of that  
house: but nowe partlye for feare  
of the plagis whiche the myghty  
Lorde of hostes hadde threatened to  
laye on them, and chiefele that  
God had promysed that he would  
be wyth them: they were so styed  
by that thei regarded not now, thei  
owne gayne and pleasure, nor they  
feared not the Kynges officers dys-  
pleasure whiche had forbidden them  
to buylde anye more: but straight  
wythout luyng for a new commissi-  
on, or lycence of the Kyng, or spea-  
kyng wyth the kynges officers, they  
set by their worke, knowing that he  
whiche promysed would be wyth  
them, and that they shoulde prosper  
well in it, for he was able and would  
performe it. In Eld: as it appeares  
what bold answer they make when  
the Kynges officers asked them by  
what authorite they begonne to  
renue



the prophet Aggeus.

remue their olde woork, and that  
letters were sent to kynge Darius  
to knowe whether they shoulde be  
suffered to go forthward in their buil-  
dyng or not. But God so moued the  
kynge's hart, that he gaue them not  
onely libertie to buylde, but money  
also to doo it w<sup>th</sup> all, and by the  
strength of God, they had not one-  
ly geuen the enterpryse, but also  
went forthward in their buyldynge,  
askynge no lycence at all of anye  
man, before they were complayned  
on. Thys strengthe hathe Goddes  
woorde when it is worthely re-  
ceyued, that it maketh a man to for-  
get hys owne profyte, yea landes,  
wyfe, chyl dren, goodes and lyfe,  
and manfullie to beate death, pry-  
sonne, fyre, and dyspleasure of prin-  
ces, so that he maye doo hys du-  
tye to hys Lorde God, and escape  
hys dyspleasure. Peter, who denyed  
hys saynt at the voyce of a hand  
mayde, after he hadde receyued the  
holye Ghoste, was bolde to con-  
fesse hym before Lordes and prin-  
ces, even to the death.

Pauls

**An Exposition vpon**

**Actes. ix** **Paul** in the furious rage of hys per-  
secution was striken downe, and of

**John. iii** a wolfe rose by a lambe. **Nicodemus**  
**and. xix.** that afore durst not be knowne to be

Christs disciple or heare hym any  
good wyll, after durst aske the body

of Pilate and bouldly buried it.

Thus where true sayth is geuen to

God, commaunding any thing to be

don, or to the preaching of his word,

it makes of haters louers, of feare-

ful bold, of persecuters preachers, a

doth wholly chaunge y nature of mā

**Psal. xix** as **Dauid** sayth: The lawe of the

Lord is wyth out spot turning the

mindes of men. This was neyther

treason nor rebellon agaynst the

King to do that which God by his

prophet so straitly commaunded as

was declared and noted before but

they were rather traytours to God

that had not of so many yeates gone

more earnestly about that buildinge

of Goddes howse as God willed

them to doo.

And where he calles God they?

God, yet after so greate and longe

disobedience, it commendes vnto vs

the

the prophet Aggeus.

the longe sufferynge and mercyfull  
goodnes of our God that wyl not  
forake vs for a fault or trespas, no;  
in a yeare or tweek, but continually  
heareth wryth vs, calling vs to hym  
by all meanes possible, and woulde  
not one of the least to perpe. At the  
day long sayth God by hys prophet

God is  
long suffe-  
ryng.

Isa. 65.  
I say, I haue stretched out my han-  
des to a people that speakes against  
me, and saythles. But of thys is i-  
nough spoken befo;c.

And where hec addeth thys and  
sayth: they went and wroughte in  
the Lordes house, the .xxiii. daye of  
the .vi. moneth and the same seconde  
yeare of Darius, it teaches vs the  
earnestnes of them towarde thys  
woorke, howe after they were thus  
awaked and stirred vp out of theyr  
sleepe. They had but thre weekes  
and thre dayes, both to heare thys  
preachynge of Aggeus in, & to make  
ready their tooles to worke wryth-  
all, in whych tyme had bene lytle y-  
nough to haue prepared their tooles  
in, althoughe they had not had anye  
other busines to haue bene occupied  
in.

Is. i.

wryth-



### An Exposition vpon

wythal. The prophet was sent from  
God the first day of the .xl. moneth,  
as appeares in the first verse, & now  
the .xxiii. daye of the same moneth,  
they began to renewe their worke  
wyth a lustre courage, so the whole  
tyme both to heare the preaching, &  
prepare all thynges necessarie for  
their great worke, was but thre  
weekes and thre dayes. So earnest

Faithful lye doth true saythe worke, where  
loue sekes God is truely feared, and hys com-  
maundement reuerently obayed, that  
no delaies thei cannot be quiet vntil thei haue  
done that which God commaundes.  
There is nothing now that can hin-  
der them from this worke, neither  
the feare of the kynges dyspleasure,  
nor the costlynnes of the great worke  
nor the greedynges of their owne pro-  
fit, which they sought so muche be-  
fore, neyther the greatnes of theyr  
disobedience in so long forgettyng  
their lord God, but with one minde  
& courage thei set by this great cost-  
ly worke, manfully continuing in it  
& happely finish it in .4. yeres space,  
notwithstanding the great lets, hinde-  
rance

### The prophet Aggeus.

saunce and accusacions that were  
made agaynste them to the kynge,  
and other diuers mayes many. This  
promise that God had made theym  
that he woulde be wyth them, had  
so encouraged them, that nothing  
coude stop them from their worke:  
but as Dauid goynge to fyght  
wyth Holiass, was not afrayde of al  
hys strengthe, harnes, nor yet hys  
power and myght, but sayde: thou  
commest agaynste me, trustynge in  
thyne owne strengthe, and I come  
to fyght with thee wyth thys lytle  
flyng and fewe stones in the name  
of the luyngt God of Israell, so  
they were bolde in hym onelye to  
set on thys great worke. As they  
were thus stirred up by thys lytle  
preachynge, what dulnes shall we  
thynke to be in our selues, that af-  
ter suche continuall cryng and cal-  
lyng can not be awaked to doo our  
dutyres? Is it anye maynaye that  
God doth so often and so greuous-  
lye plague vs, seynge wee shoulde  
wyth oute all excuses dooe it,  
whyche hee commaundeth vs,  
xx.ii. and

### An Exposition vpon

Scripture  
is necessari  
for al men  
& no cause  
of euell.

and yet in so long tyme we cannot  
bee broughte to seare hym as we  
should doo. We maye also learne  
what a treasure it is to haue Gods  
woorde amongst vs, seying it is the  
ordinarie waye that he hath ordey-  
ned to bring vs vnto hym by, and  
what a greefe it is to want the con-  
tinuall preaching of the same, and  
also the wyckednes of the papistes  
that thus do robbe the people of it,  
and woulde make them to beleue  
that it were not necessary for them,  
but bringes them in to heresies, and  
that it is the mother of all heresies  
and myschicfe, and that there was  
neuer good worlde synce the scrip-  
ture was in Englyshe, wth suche  
lyke blasphemies. But if we marke  
the scripture throughe in all ages,  
we shall fynde that in good kynges  
dayes wth the maynteyned Gods  
woorde and hys true religion, as  
Dauid, Salomon, Josaphat, Joas,  
Ezechias, Josias, in Iuda onely  
there was more plenty of al wo:ld-  
ly blessinges, then there was in all  
Iscuell besyde, where as the Scrip-  
ture



the Prophet Agabus.

ture was not regarded. Agayne if ye  
marke well all the heretikes euen  
from the begynnyng, you shal fynde  
none at all w<sup>ch</sup> heeref were that were  
vblearned, but all for the mooste part  
were great clarkes, and by thys  
reason then the learned rather then  
the vblearned shoulde be kept from  
the Scriptures, if readinge the scrip-  
ture make heretikes. For men fall  
chicelye into heresies when they  
trust to their owne witten and lear-  
nyng, forsaking or not submytting  
their wittes vnto Gods wysdome,  
confermed in his infallible wordde  
and truth. If they wyl let the peo-  
ple heare the scripture in sermons,  
I can not tell why they shoulde not  
be suffered to reade it. Why shoulde  
rather heresy come by teaching then  
by hearyng? Say theye is their tea-  
nyng, they wold haue no preaching  
nor yet reading, fawnyng of their dic-  
ty dragges of popery, which mapn-  
tyneth their rule is dyables, where  
as the Scripture teacheth owt theye  
hypochrites, whiche they wyl not  
haue known, nor yet once touched.

## **An Exposition upon**

**The Lords for his mercye sake defend  
us from their tyranny. Amen.**

## **A prayer.**



**O** most myghty Lord and  
mercifull father which  
didst rise by the Jewes  
to the buylding of thy  
house by the preaching  
of thy prophet Agge-  
us we thy miserable creatures be-  
seche thee for thy mercye sake haue  
mercye vpon vs, and thrust out dili-  
gent woorkemen into thy harvest,  
send out sayebfull preachers which  
may by the hard thyratnings of the  
lawe, & comfortable promises of the  
Gospel awake all thy people out of  
their dead sleepe, where in they lye  
wallowing, forgetting the and their  
duty. We haue all synned from the  
higheest to the lowest, in not ear-  
nestly professing thy holye woorde  
and religion. Both the princes, ru-  
lers, and Magistrates, Bishops, mi-  
nisters of al sortes, and al the people  
no state no: condition of men hath  
pone their duty here in unto the our  
ouers

the prophet Aggeus.

Onely Lord and God. Therefore we  
all with heavy hartes alke thee for  
guenenes of our great synnes, open  
our eyes O good God, that we may  
consider the plagues which thou hast  
layd on vs so long for our great dis-  
obedience towards thee and thy  
woorde. Geue vs newe hartes, and  
renue thy holy spirite with in vs O  
Lord, that both the rulers may faith-  
fully minister iustice, punish the same,  
defend and mayntain the preaching  
of thy worde, and that all mini-  
sters may diligently teach thy deare  
lye beloued flocke, and that al pro-  
ple may obediently learne and fo-  
low thy lawe, to the gloire of thy  
holy name, for Christes sake our one  
ly Lord and Sauour.

**[The.ij. Chapter.]**

**I**n the.7. moneth and  
the.21. day of þ moneth  
was the worde of the  
Lord sent by the hand of  
Aggeus the prophet say-  
inge:

The text.

ix.iiiij,

Speake



An Exposition vpon

2. **S**peake to Zerubabell,  
the Sonne of Salathiel  
ruler of Iehuda, & to Jo-  
sua the sonne of Iosebec,  
the chiefe priest, and to  
the remnaunt of the peo-  
ple saying.

3. **W**ho is left amongst you  
that hath seene this house  
in hys further glory, and  
what saie you le it now?  
is it not lyke as it were  
nothing in your eyes?

**A**s concerning the tethening  
of prestes, indolthes, and dayes y-  
nough was spoken in the first cha-  
piter, and what it is to be done by  
the hand of a Prophet, who is iust,  
there he may reade. These intellige  
ence now that was in the .7. moneth  
and the next that comes in the .9.  
declare the good wyll of God to-  
wardes them that buylde his house  
and

the Prophet Aggeus.

and howe readye God is to further  
all their praynges. They began to  
worke the .xviii. day of the .xviij. mo-  
neth, & had continued to the .xii. day  
of the .vii. moneth, and then least the  
fear of the kynge or the rulers  
should discourage them, they had  
nede to be comforted, and therefore  
Aggeus is sent unto them againe to  
encourage them, lest they should  
haue synned or left of working. A-  
gaine in the .viii. moneth is the pro-  
phet zachary sent unto them, and in  
the .ix. moneth Aggeus is sent the-  
re and all because they should not let  
their worke stopy, but with a cou-  
rage synthe it, and that also they  
myght see howe true it is, that to e-  
very one that hath, it shall be given,  
and for them which worke con-  
scientiously in the Lordes worship,  
how well the Lord is welcom with  
them and blessing them. Thus God  
knowynge the weakness of his peo-  
ple, every moneth sendeth new mes-  
sages unto them, that they may be-  
derstande what a care he hath over  
them, and that they should trust in  
hym

God  
sendes  
preach-  
ers to  
the that  
serue hy.

**An Exposition vpon**  
him which had al things in his hands  
to rule at his pleasure, and not to  
trust in them selues which of them  
selues could do nothyng. Let vs  
be therfore woꝝke in þe lordes house  
and no doubt he wyll send vs comfyt  
enough.

Now where he is bidden speake  
to zetubabel the wyince, to Josua þe  
chefe wyeste, and to the remnant  
of the people, and so often reherces  
them in this same order in thys pro-  
pheci: it dothe vs to vnderstand that  
there is one doctrine of saluacion to  
to be taught vnto all sortes of men  
and that all sortes are bound to heare  
and learne the same: & besides that  
it teaches the preferment of the cy-  
uyl magistrate oꝝ ruler to the priest;  
as was noted before. And herein we  
shall chiefly learne the wickednes  
of them that withhold the scriptures  
from the lay people, saying it is not  
mete for the to be so much occupied  
in hearing the same. For the prophet  
saith here sundry tymes that he was  
sent to al the people as wel as to the  
rulers, & therfore it was their durye  
to



**the prophet Aggeus.**

to learne & heare his message as diligently, as it was þ rulers. And this is a great occasion why þ all rulers should behaue them selues lowly towarde the people, seeing God hath made al thinges as concerning saluacion comen & of one sorte, both to poore & ryche, that by thys meanes he myght encrease brotherly loue betwixt both parties. There is one lord God saith I. Paulz of al, both poore & ryche, one holy ghoſte that makes vs all holy, one baptisme, one faith, one ſauour Jeſus Chriſt, one father in heauen vnto whom we pray, one kingdom which we al loke for, one ſcripture & word to teach vs, one ſacrament ſo vs al, we be borne, gottē, die & buried al in like, & a great knot it is of equality to be amygst vs, ſeing we ſpeake one language, being of one country & one ayre which we receiue. Al the difference þ is betwixt vs is this, þ one is higher in authority, better clad oꝝ fed, hath a prouder coate oꝝ a ſofter bed, oꝝ more ſtoꝝ of money, lands, oꝝ ſeruautes then another hath which helps not to ſaluacion. But

Al thinges  
to ſaluacion  
are comen to  
al ſortes  
of men  
in like.

Ephē. 4.

**In Exposition vpon**

But what dayne thynges these bee  
to reioyce, or to despise one ano-  
ther for that wantes them, the thin-  
ges them selues do declare. For he  
that wantes all these not necessarye  
thynges to saluacion, is commonly  
better man, more lusty, stronger and  
healthfull then the other, as is sayd  
in the verses befoze. And to reioyce  
in auncient blood, what can be more  
dayne? Do we not al come of Adam  
our earthly father? and say we not  
all, our father wher, art in heauen,  
halowed be. Howe can we craike  
then of our auncient stocks, seeinge  
we came al both of one earthly and  
heauenly father. If ye make the  
common saying how gentle bloude  
came by, ye shall see how true it is.

What Adam dalue, and Eue span,  
Who was than a gentle man?

Up start the cattle & gathered good  
And therof came the gentle blood.

How  
authori-  
ti began

Truly a Genthen Philosopher tel-  
leth howe manye mayes men came  
first to haue great possessions & war-  
ed more wealth and might in the  
earth

### the prophet Aggeus.

earth then others did, either by com-  
myng in to boorde places (sayth he)  
where as none dyd dwell, and then  
euery man took to hym selfe, as  
muche ground as he woulde, or els  
they got it in the warres by power  
from others, or bought it, or els by  
gyft or dyscent. So that at the firste  
we were all alyke, not one better  
then an other, and we shall be also  
all lyke Angells at the last. For in  
heauen there is no hygher place for  
ryche men, nor lower for the poore,  
but euery man accordyng as he hath  
done, so shal he receyue. If the poore  
and ryche mans bloude were both  
in one basen, how should the one be  
known to be better then the other,  
seyng we craue so muche of it. yet  
both thys derogate nothyng from  
that honour and dygnitye whych is  
done to al pynces and Magistrates  
in thys lyfe of all sortes of men, but  
it is onely spoken howe all sortes  
shall obtayne the lyfe to come. And  
where as the pyncer, pylese, and  
people haue all one lesson taughte  
vnto them, & no difference at all is  
made



**An Exposition vpon**

made betwixte them, we maye see  
the wyckednes of our p[ri]ests, that  
by their Trentals and other mas-  
ses can heale as they saie others  
to heauen, but they them selues  
care not for suche baggage, and by-  
none of them selues because they  
thynke them vnp[ro]fitable, or elles  
they see there is another waye to  
heauen than thys, and therefore  
wyl not vse thys at all for them  
selues, but deceiue others there-  
with: or rather they care not for  
heauen, but wyl heare lyue at  
ease and enryche them selues they  
care not howe, not happinge for  
an other lyfe. But the p[ro]phet  
here, and all the Scripture tho-  
roughoute teaches one waye of  
saluacion for all sortes of men  
what soeuer they be, how to lyue  
and dye and enioye heauen.

The effecte of thys message  
nowe, is to comfozte them that  
they shoulde not faynte in theyr  
woorde, but manfully go on for-  
wardes, and luckely fynd the  
buyldyng of Gods house, because  
dyl-

### **the Prophet Aggeus.**

dyscouraged at nothyng. Manye  
there were that besyde the feare  
of the Kynges dyspleasure whyche  
hadde forbydden them, to buylde  
anye more, scyng the gorgeousnes  
of the olde Temple, buylde by  
Salomon, and howe sclender a  
house thys woulde be in compa-  
rison of that, were soze greued at  
it, and dyscouraged. **Esdas** wry- **Esdas. 3**  
teth that whan the ground worke  
and foundation was layde, some  
whyche hadde sene the olde tem-  
ple howe coslye, great, and so-  
lemne it was, were bette soze  
to see thys howe sclender a worke  
it woulde bee in comparison of  
the olde, and therfore they fell  
on wepyng whan as they con-  
sydered it.

The younger sorte whyche had  
not sene the olde Temple, that  
was destroyed by Nabuchodonos-  
or, and nowe seynge thys go so  
well forwarde tooke their instru-  
mentes, sang psalmes, and pray-  
sed God that hadde geuen theym  
so good and prosperous success,  
and

**An Exposition vpon**

and were right glad that they might  
haue suche a house to resort vnto,  
to make their prayers and sacrifices  
in, although it were not so costly &  
pleasant, as they woulde wishe.  
In which. 2. sortes of men the one  
as Edoas saith, weped because this  
house was not costly enough nor be-  
comming the maiestye of God their  
Lord, the other yd syng and reioyce  
that they had one so good a house  
as this was. We maye learne the  
sorrow which good christen hartes  
take when they see Gods true reli-  
gion not onely coldly sette furth and  
negligently folowed, but also if it be  
not in such perfection as it ought to  
be & as they haue seene or yet would  
wishe. Also we be taught how we  
shoulde reioyce when we haue any  
house & litell house, & religion graun-  
ted vnto vs to serue & worshyp our  
Lord and God in, so that it be accor-  
ding to hys worde, for the primate  
churche was gladd yf they coulde  
get priuate houses to teach in. The  
noyse was so greate as Edoas saith  
that a manne could not differne whe-  
ther

Dyuers  
good af-  
fections  
in religi-  
on.



**the prophet Aggeus.**

ther was greater the noyle of them  
that song, or of them whych wept:  
therefore the prophet sayth to them  
whych were so sorow and heauye for  
the sclendernes of thys buyldeing,  
that although thys house seemed no-  
thyng in comparison of the other in  
beauty in their syght, yet it shoulde  
appeare a more glorious house then  
the first. And so it came to passe as  
afterwardes it shal appeare.

Let vs note also where he sayth: The crosse  
whych of you hath sene this house muste bee  
in hys former glory. &c. The stronge horn strong  
patience and long sufferynge that the ly though  
people of God had borne their crosse it seme  
and were not weary of it, but were long.  
bery sorow that they coulde not haue  
God woorthipped as they woulde.  
There was none that coulde haue  
sene the ffitte temple of Salomon  
standynge in hys glorye, and nowe  
this second temple begynnyng to be  
temed, but he muste at the least be  
fourtescore yere olde, and yet be not  
past a. x. yeres olde when it was be-  
stroyed by Nabuchodonosor. The  
yeres of the captivite in Babilon

S. l.

were

### An Exposition vpon

were. 70. as Hieremie promised, and  
the foundation of this temple was  
laid the second yeare after their re-  
turning: so that if we take these  
yeares helpes, those. 70. yeares of  
captiuitie, they must haue so manie  
also after they were bo:ne, that they  
might be able to remember the tem-  
ple standyng, whych can be no lesse  
then ten yeares, or twelue: so that  
all counted, they coulde be no lesse,  
but rather more the fourescore yeare  
olde. Thus I speake to note howe  
manfully they had borne their ba-  
nyshment vnder heathen kynges,  
wherc they were prisoners, mock-  
ed, and euill treated: where as  
we are so tender that we can not  
abide a lytle sorowe for Christes  
sake vnder Christian Rulers, nor  
can not depart from our fleshe pots  
and belly chere. We call the Je-  
wes sturdy and stiffnecked pro-  
ple, but if we compare oure selues  
to them in manie payntes, we shal  
fynde oure selues muche worse.  
They satte on the water banks of  
Babylon. 70. yeares weeping, and  
hanged

the prophet Aggeus.

hanged their harpes in the wyllowes in the dede of the temple, when they had song their psalmes, they were mocked, and yet manfully did they beare all sorowes: we beyng hanged or punyshed under Christian Rulers, yet can not bee content wth necessaries, but grudging that we want our olde fleshe pottes of Egypt and oure superfluous daynties, murmour and grudge at Gods doynges and prouoke hys benegaunce vpon vs.

The Apostles coming to our Sa Math. 24.  
uour Christ, & shewing him þ goodly building & workmanship of this temple whych they nowe buylded, wondered at the costely synes of it: but these olde men whiche had sene the first temple of Salomons buylding, wept because it was not good enoughe, nor to be compared to the first. notwithstanding all the synes of it our Saviour Christ tolde them that the dayes would come, when their enemies should come, besiege it, destroye it, and not leaue one stone standing vpon an other:

S. li

and



**An Exposition vpon**

3. King. 6.

.35. 13. 10

and so it came afterwarde to passe  
by the Romaynes . The first house  
it ye make in the lyfe of Salomon,  
where is described all the facion of  
it, lengthe, breadthe, thynkenes, and  
heryght of the walles, the wydenes  
of the house, and what thynges and  
Iewels wer in the house, it is much  
more gorgeous, costly, and pleasant,  
than thys second temple is, whose  
greatnes Eldas telleth in the syxte  
chapter: but the thynges that were  
done in this second house by Christ  
and hys Apostles, were muche more  
wonderous then those whych were  
done in the first. It was great gloze  
that the Quene of Saba came from  
the vtmoste part of the earth to see  
the first temple : but it was muche  
more glorious that into the seconde  
temple came the sonne of God from  
heauen to preache hys fathers wyll  
and the glad tydynges of the Gos-  
pell . As in the restoring of this se-  
cond temple manye olde men dydde  
weepe, because it was not so great,  
gorgeous, costly and glorious as the  
first was: so now in the restoring of  
the

the Prophet Aggeus.

the Gospel many wepe, when they  
see not the Churches so well decked  
and furnished as befoze. The Popes  
churche hath all thynges pleasaunt  
in it to delite the people w<sup>th</sup> al, as  
foz the eyes their God hanges in a  
rope, ymages gylded, paynted, car=  
ued most fynely, copes, chalice, cro=  
ses of gold and syluer. &c. w<sup>th</sup> re=  
liques and altars: foz the eares, syn=  
gryng, tynghyng and organes pipyng,  
foz the nose frankensence swete, to  
washe away synnes as they say ho=  
ly water of their owne halowynge,  
and makynge. Priestes an infinite  
sorte, masses, trentalles, diriges, and  
pardons. &c. But where the Gospel  
is preached, they knowynge that god  
is not pleased, but oneli w<sup>th</sup> a pure  
hart, they are content w<sup>th</sup> an ho=  
nest place appoynted, to resorte to=  
gether in, though it were neuer ha=  
lowed by byshop at all, but haue  
onely a pulpit, a preacher to the peo=  
ple, a Deacon foz the pooze, a table  
foz the communion, w<sup>th</sup> bare walles  
o<sup>r</sup> els wyrtten w<sup>th</sup> scriptures, ha=  
uyng Gods eternall word sounding

The diuer  
city of the  
Popes  
churche &  
Christes.

### An Exposition vpon

altars amonge them in their sight  
and cares, and last of all they should  
haue good discipline, correct fautes  
and keepe good order in al their me-  
tings. But as they wept to see thys  
second house no more costly nor plea-  
saunt to the eye: So our poore Pa-  
pistes weepe to see our churches so  
bare, saying: they bee lyke barnes,  
there is nothyng in them to make  
cuttsey vnto, neyther Sayntes nor  
yet their old lytle God. But hereaf-  
ter it apere whether of these chur-  
ches God is more delited wth all.  
For although these ceremonies in y  
old law were geuen by Moyses for  
the hardnes of the people to keepe  
them exercised that they fall not to  
idolatre of the Gentiles: yet is ther  
no mencion of anye of these in the  
newe testament, nor yet commaun-  
dment now neither to vs nor them,  
but forbidden to be vsed of al, bothe  
of vs & them. We be no longer vnder  
shadowes, but vnder y truth, Christ  
hath fulfilled al and taken away all  
such darke kinde of ceremonies, and  
hath placed the cleere light of his gos-  
pell

Ceremo-  
nies.



the Prophet Aggeus.

pel in his church to continue to þ end  
But the pope hath thrust the church  
ful of moze blind & wicked ceremo-  
nies, then euer Moyses did: & where  
Peter sayd (whē the Apostles wer cō Actes. xv.  
sulting how many ceremonies shuld  
continue for a time) þ it was not mete  
to lay on the Gentils neckes þ yoke  
of Moyses law, whiche neyther they  
noz their fathers could beate: yet the  
Þope w crakes to be s. Peters bicar  
cōtrary to s. Peters saying wpl lay  
on al people such a heape of his own  
ceremonies, and þ under pain of cur  
sing as þ James had neuer þ lyke in  
folish blindnes noz mo in nōber. s.  
Austine saith þ Christ in the new te-  
stament was content w fewe sacra-  
mentes in nōber but which were in  
significacion most worthy, as bap-  
tisme & the lordes supper: but þ Þope  
hath made so mani as pleased him, &  
þ such as no scripture cā lōw. Thus  
we are taught here not to esteem the  
goodnes of things by an outward &  
glorious shew, but to be cōtēt w the  
homelye simplicitie þ Christ taught  
us in his charche, & bled hym selfe:  
s. lili. for;

An Exposition vpon  
foz that is moze pleasaunt than all  
the gorgeous deuise of mans brayne.  
The wyrt of man is neuer content to  
submyt it selfe to the wysedome of  
God, but pleases it selfe more in his  
own inuencions, than in that whiche  
God commaundes. But the gospell  
sayth playnly that that whych is so  
Luke. xxi. excellent in the syght of man is ab-  
homynable in the syght of God.

The text. 4 ¶ But now be strong Ze-  
rubabell (sayth the Lord)  
and bee of good courage  
Josua, the sonne of Josa-  
dec the chiefe Priest, and  
plucke vp your courage  
all people of the earthe  
sayth the Lord, & worke  
foz I am wyth you, sayth  
the Lord of hostes.  
5 I wyll perfourme the pro-  
mise whych I made wyth  
you when ye came out of  
Egypt

the Prophet Aggeus.

Egypt, and my spiritte shal  
dwel in the myddest of  
you, be not asrayde.

¶ Least we saynt in the myd-  
de of our woork, where daungers  
be great, and lets many, ther is neede  
of great comfort. The kinges officers  
asked them often tymes who gaue  
them leaue to renue thys buylding,  
& what commissiō they had. The woork  
was great & costly, & their own ru-  
lers & bzyethen by brybting and vsu-  
ry had polled them so soze that they  
might wel thinke they wer not able  
to finish it accozdyngly, their synnes  
and negligence were great, that they  
had deserued such plagis. Therfore  
to comfort them wrythal, God sends  
hys Prophet to encourage them all  
generally, and particularly those by  
name whych were chiefe in the com-  
monwealth & religion, as zerubabel  
& Josua whych had offended most,  
because they beyng rulets dyd ney-  
ther their duty them selues, nor yet  
caused others to doo theirs, whych  
both they should haue done. First in  
gelyng

They  
haue sal-  
len most  
are most  
to be co-  
forted.



**An Exposition vpon**

guyng good example them selves,  
& after in leing others to haue done  
their duties in thys buylpyng. But  
as our sauour Christ after that he a-  
roose from death sent Mary Magda-  
lene and the other women to the  
Disciples generallye, and to Peter  
chiefely by name, bothe to com-  
fort them all together (because they  
all had forsaken him) and to encon-  
rage namely Peter, because he cra-  
ked most that he woulde neuer be-  
tray him, but afterward sel the fou-  
lest of them all; and therefore had  
nede to be comforted more then all.  
So now Zerubabell and Josua by  
name are comforted of the prophet,  
because they had bene more negli-  
gent than the rest, and should haue  
bene better then the rest. Tel my dis-  
ciples (sayth our Sauour Christ to  
the women) and tell Peter that  
they go into Galile, and there they  
shall see me as I tolde them be-  
fore. Suche a louynge God is our  
Lord and Mayster that least weake  
consciencs should despayre except  
they haue comfort of forgiveness  
sendes

the Prophet Aggeus.

scades vnto them by name, he speaketh to some by name. The rest of the people are bydden bee of good courage, for the Lorde God would be wyth them, pardon and forgiue them, ayde them, and further their doynge, but not by name as these other were, because their offences wer not so great as the rest were. So God hathe yet in hys Church bothe generall absolucion, and for Absolucio-  
geuenes of synnes offered vnto all cion,  
by preaching hys wooorde, and promys made in Chyrlie to the bele-  
uers, and also particular to com-  
fort the weak consciences wythall,  
when as he applies the promys de-  
clared vnto hym, to hymselfe in be-  
leuyng the same. Woork on thyll  
(sayth the Lorde) and be not dysa-  
mayde of any trouble whiche ye see  
towards. For all though ye thinke  
that manye hostes of meime bee a-  
gaynst you, yet feare ye not, for I  
the Lorde of hostes whiche haue  
all my creatures readye harnesssed  
to fyght agaynst them that cryue  
agaynst you my people, I saye:  
I am

**An Exposition vpon**

**I am woth you . Who can preuaile  
agaynste you , whan I am on your  
syde? Howe can any creature that is  
but vyle woꝝmes and ashes in com-  
parison of me the euerlastyng God,  
preuaile agaynst me their a god cre-  
ator? Marke before and ye shal bet-  
ter perceiue here why he doth so of-  
ten cal hym selfe the Lord of hostes,  
whych is chiefely because in suche  
daungerous enterpyses they had  
neede of some stronge man to take  
their part, and wher he had so many  
hostes ready to descende them as all  
hys creatures from the hyghest to  
the lowest, they should not feare, for  
they had one stronger on their syde  
to fyghte for theym then all others  
could be that should fyght agaynst  
them.**

**The selfe same woꝝdes of com-  
fort that were geuen them at the be-  
gynnyng to enterpysse the buyldyng  
wth hall, are now repeated agayne  
that they should moꝝe manfully con-  
tinue in the same : Such so is it the  
selfe same doctryne, saythe and be-  
liefe, by the whych we are receyued  
into**



the prophet Aggeus.

into the number of Gods people,  
first by baptisme, by the whiche we  
encrease & go forwarde in the same  
faythe, and by the whiche also we  
shall entoe heauen at the last. For  
even as in a childe when he growes It is one  
to be a man, remaines the same sub faith by  
nature that was in the childe before, whiche  
but now is made stronger by age, we are  
and castes away al chyldehoode toys: received  
So in the same faith whiche we pro into god  
felle in our baptisme must we growe des peo-  
and learne the full understanding of ple, by  
it, that it may be felt sweeter unto us whiche  
daye more and more whyle wee we also  
lyue euen to our last ende. And as growe in  
the wordes are all one here, to com- the feare  
fort the Rulers and people wyth al: of god, &  
So that sayth one also by the which hi which  
we shall all be saved. God hath not we be sa  
appointed one way nor Gospell for rich, and  
the riche, and an other for the poore, that in  
but all haue one as is sayde before, al sortes  
and so is he wyth all alike as well of men,  
wyth the people as wyth the Ru-  
lers. He is not a partiall God, but  
he is wyth all and defendes all a-  
like, prouyding for all indifferently  
and

### An Exposition vpon

and wyl defend the synplest as well  
as the hyghest, the people and Sub-  
iectes even as well as the Prynce.  
For as a natural father provides for  
and loues euery chyld, and a good  
Prynce wyl not so loke to one pce  
of hys realme, that he neglectes the  
rest: So God our heavenly King and  
father wyl not so loutie some of hys  
people that he wyl hate the rest, nor  
so prouyde for a fewe that the other  
shall want, but most lounghly pro-  
uylde for all, and saythe he wyl be  
wth them all that wooke hys  
wooke. Wth whom so euer God  
dwelles, he can not want nothyng,  
no more then he that standes in the  
Sunne can want lyght: for in God  
is the well of all goodnes, and he  
geues parte thereof to all them that  
be hys, and that he takes into hys  
tutelson. What comfort is in these  
woordes, and what it hath caused  
all saythfull men to take in hand  
whan God so promysed them, y-  
nough was sayde before. Almost all  
the notable thynges in the Scrip-  
ture met taken in hand by the com-  
fort,

the Prophet Aggeus.

forte that was taken in these felow  
woordes: I am with thee, and by  
the sure saythe that was given to  
God by them.

And as God requires nothyng  
here of them but to worke, and o-  
ther thynges he hym selfe woulde  
care for: So in al other our doynge,  
he referues to hym selfe the successe  
and goyng forward of thynges, and  
nothyng shall bee oute, but the worke.  
Let vs worke. He wyll geue increase to worke of  
all good thynges that are taken in the pre-  
sente hande in his name as hee thynges syt com-  
best. Let not vs therefore be so care-  
lesse for that; onely let vs worke God.  
as he byddeth vs, and he wyll bless  
it to his pleasure. Whether he that  
planteth, nor he that watereth is a-  
nye thyng, but God that geues the  
increase, saythe Saynte Paul. And 1. Cor. 3.  
agayne: Your labour was not in  
vayne in the Lord: He geues en-  
crease to some thynge, by the, or an-  
hundred, as his heauenly wyf-  
dom thynges good: yet all must  
worke with most earnestlye in his  
thynges, referryng the ende  
of

Mat. 13.



**An Exposition upon**

of their laboure and perfect to hym  
whose worke it is, who will see no  
necessary thinge say le them which  
be not loiterers in his building.  
Little thinges that are taken in hand  
in the Lordes name, shall grow to  
greate thinges to the which wo, he  
diligently as the scripture saith; &  
which is weake before god is stronger  
than manne: & that which is more  
glorious before men is abominable  
before God. Jonathā and his page,  
discomfited all the host of the Phil-  
istines, and than Saule following  
the chase destroyed them. Silseus &  
his boy being in the Lipp, when his  
boy was a skipe he desired God  
to open his boyes eyes & he might  
perceiue howe many moe were in  
them, then agaynst them, and then  
the boye sawe the hell full of Ang-  
els harnessed to defend the both,  
and God so blinded his enemies &  
they followed the prophet who they  
sought to kill, into the middes of  
hys countrie where he might haue  
destroyed them if he had will.

God made diuers promises to  
them

1. Cor. 1. 1.

Luk. 21.

1. Me. 14.

4. Reg. 6.

the prophet Aggeus.

them after they came out of Egypt:  
But because he becometh to entreate  
of Christ in these sentences following.  
I thinke he meanes that promise  
chiefely where Moyses sayde: The Deut. 18.  
Lorde would raise vp vnto you a  
prophet like vnto me, him shal you  
heare. This prophet was Christ Je-  
sus like to Moyses in many pointes  
becyng borne amonge them and  
of theyr brethren of the stocke of Au-  
da and Dauid, of whom afterwards  
the father sayde wth a voyce heard  
from Heauen: This is my welbe- Math. 3.  
loued sonne in whom I am wel plea-  
sed heare him. Whiche it maye wel  
be taken for the promise, whiche is Christ pro-  
phesied in the 11. of Ieremias, where misd was  
it is sayd; beholde, I wyll send my present w  
Angels, or messengers before thee vnto sa-  
and he shall, leade thee in the waye thers he  
shall drive all thy enemyes out before thee  
for the whose land thou shalt possesse was born.  
This Angel was Christ Jesus Chap. 11.  
who is called the Angell of the  
great counsaile, because he brought  
from the bosome of his Father the  
secrete counsaile of God, and pre-  
ched

# An Exposition vpon

1 Coz. 10.

thed his grate loue to the worlde.  
An Angell is no more but a mes-  
senger or Embassatour from God  
to declare and preache hys will and  
pleasure to the worlde. And that  
Christe was present wth the Iu-  
delites, and guided them in the wil-  
dernesse, Saynte Paule telleth  
playne that they tempted Christe,  
and murmured agaynst hym: and  
Christe was the rocke. The mea-  
nyng and effecte of thys promise  
is no more, but that as God was  
presente wth their fathers when  
he brought them out of Egypt, and  
deliuered them out of all dangers.  
were they neuer so many: no: so  
grate, and broughte them in to the  
lande that he promised them: So  
he woulde now be present wth  
them deliuer them and finish the  
woorde if they woulde worke rat-  
tionallye, neyther mistrustinge hys  
mercy, but that he woulde be wth  
them and defende them agaynst the  
Rulers whiche hated them, no: fea-  
ring his power, but that he was a-  
ble to persourne his promise un-  
to



**the prophet Aggeus.**

to them. If we mistruste eyther his  
good wyll towards vs, that hee  
wyll not, or hys power that he can  
not deliuer vs, we prouoke hys an-  
ger to deuoure vs, and can not  
looke for healpe at hys handes: for  
nothyng offends hys Maiestye  
more then mistrust, vnfaithfulness  
or doubting, as Saint James sayth:  
he that doubteth, is lyke a waue of James .i.  
water diuyn wyth wynde to & fro,  
and that man which so doubteth, can  
looke to obtayne nothing at Gods  
handes: For he giues all hys gyf-  
tes to them that be faithfull and  
beleue that he is both a true God,  
perfourmyng all that hee promy-  
ses, mercifull and willing to helpe  
all whiche in their neede call vpon  
hym, and able to fulfill all that he  
saythe. They that eyther doubt or  
denye hys offered mercye or power  
to helpe: denye hym to bee a God.  
Therefore feare not but beleue me  
to be your God, and I wyll deli-  
uer you, and defende you, as I  
dedyd your fathers: and ye shall sta-  
nd vpon hys temple by my protection.

# An Exposition vpon

As I haue bryng them into the land  
which I promysed them, & ouer out  
theyr enemyes, and gaue them the  
lande to dwell in: So accordyng  
to this promysse it came to passe,  
for in .4. yeares space next folowynge  
they finished that temple as Esdras  
Esdras. vii teaches. So good speede had they af-  
ter that they beleued his promysse  
and that he would be with them.

But hence maye be moued a  
greate questio how this is true that  
God saythe by this Prophet hears  
that he brought them out of Egypt  
whan this people neuer came there  
but about a .1000. yeares before Moys-  
ses broughte out theyr fathers  
through the reed sea, where Pharo  
was drowned after that he would  
not beleue the greate wondrous  
wrought in his sight, nor feare the  
Lorde that had so often & greuously  
plaged him, for handling his peo-  
ple so cruelly. The scripture blesseth  
to geue that which was done to  
the fathers, as though it were  
done to the Chyldren: As when  
Deu. xii. vii  
Moses shewed the tokens of Abra-  
ham

the Prophet Aggeus.

ham he is sayd also to haue taken  
tithes of Levi which was not bozne  
of man; yea after, because he was  
conteyned in the lynes of Abraham  
and afterwarde bozne of his Roche  
and fede: So lyke wise sayth Saynt  
Paul: By one man synne ente-  
red into the world, and by synne Roma. 1  
death, and hath gone through all,  
in whom all haue sinned: So we all  
that nowc lyue o; hereafter shall  
do, and all befoze vs, haue sinned in  
Adam and broken Godes comman-  
dement, as well as Adam did, be-  
cause we were charyned in his lynes  
and as it were parte of hym, and  
toke our synfull nature of him by  
sede and posterity. As we see those  
rivers whiche springe out of ytell  
welles are of the same nature that  
the hende and springe is where of  
they come though they runne .2. o;  
100. myle of thepough durtis coun-  
tepes: and yet those crabbes are soue  
this dape that growe on the crabbe  
tree which is .200. o; .300. yeres olde,  
because the fyrst roote and plante  
was souer: So we all be synfull  
II.iii. that



### An Exposition vpon:

that be borne of Adam, and souer as  
he was, because he the first tree  
was such a one, and the springe  
whereof we come, was corrupt and  
spilth. So lykewyle God sayth: he  
brought this people out of Egypt  
whiche neuer hadde bene there,  
because he deliuered theyr fathers  
thence, in whose lynes they were  
contayned, and shoulde haue bene  
borne there, and subiecte to the  
same slauctye that theyr fathers  
were, if God of his great mercye  
and myghty power hadde not de-  
liuered theyr fathers thence, and  
brought them into the land whiche  
he promysed them. And as the mer-

Mercy cye whiche hath bene receyued in  
recued a- tymes past, is a token and argu-  
ment of lyke mercye, and grace, so  
for tyme ment of lyke mercye, and grace, so  
is an argu ment of lyke mercye, and grace, so  
ment of in the lyke neede and dystresse: so  
lyke to be here that they shoulde looke for a  
showed in sure helpe at Goddes hande, now  
trouble to in these daungers that they were  
come of in, he putteth them in rememb'ance  
present, of that great deliuerance, whiche  
not their fathers onely, but they  
also

### the Prophet Aggeus.

also had before out of Egypt, that they shoulde not be afrayde nowe, but looke for sure helpe. The danger was greater before, out of whiche they were deliuered, and yet they escaped it: So nowe Gods power and good will bring no lesse towarde them then before, they shoulde looke for the same helpe of God as before.

He promises them here that his spirite shoulde dwell with them, and therefore they shoulde not be afrayde. For as before he sent his Angell to guyde them in the wilderness, so nowe he woulde sende his holpe Spirite unto them, to dwell with them, whiche shoulde teache them all thynges that they doubted of, or were ignorant in: shoulde comforte them in all dangers and distresse, and deliuered them from all perilles that were towarde them, and therefore they shoulde not feare.

But as the other parte of the promise concerns Christe whiche shoulde come too deliuer them

## An Exposition vpon

the out of spiritual bondage and sla-  
uerye of synne and the spirituall e-  
gypt: So this part here concernes  
the sending of the holy ghost, whom  
Ch:ist sayd he would send to dwel  
with vs, and bee our comfortour to  
the ende. For as the buyldyng of  
this seconde Temple betokenis the  
church of Ch:ist builded by the prea-  
chyng of the Gospell: So here is the  
holy ghost prompted whych he sayd  
should not come excepte he went a-  
way from them. This spirit is cal-  
led a comforter, because he strin-  
ges vs in all our trouble: he is the  
spirit of truth, because he leades vs  
into all truth, and putteth vs in re-  
membraunce of all thynges whych

The holpe  
ghost is pro-  
mised to  
the builders  
John. vi.

John. xiii. Ch:ist hym selfe taughte before, but  
no newe doctryne of hys owne. And  
because our fantoure Ch:riste is taken  
from vs in hys bodily presence, he  
promyses vs that this Spirit shall  
dwell with vs, not for a tyme, but  
to the ende, and therefore we should  
not feare. And is this a sufficient  
cause to perswade a manne that hee  
should not feare the power of kings



the prophet Aggeus.

of wo;leif trouble because the spi-  
rite of God dwelles with hym, &  
truly: For what spirit can preuaile  
agaynst the holy spirit which is the  
power of God. It is written of Ge-  
denn when he interpreted that he-  
terious acte to fight agaynst Gods  
enemys, that the spirit of the Lord  
dyd clothe and defende Hedson as  
our clothes do vs, & to be obtained Jude. 61  
that noble victorie wyth so fewe a-  
gainste so many. And not to be afraid  
in such trouble is the worke of the  
holy Ghost as Peter called him the  
spirit of boldnes strength and wil-  
dom. Peter when he denied his  
maister for the wordes of an hand  
mayde, after he receiued the holy  
Ghost, did and durst confesse hym  
to the death before many mu-  
lers. So sayd our Saviour Christe  
to his Apostels, when ye shall stand  
before kings and rulers, take no  
thought what or how ye shall speake  
for that haue I shall be giuen  
vnto you what you shall speake. For  
it is not you that speake but the  
spirit of your father which teacheth:  
I say. xi.  
I. Tim. i.  
Matth. x

## An Exposition vpon

the out of spiritual bondage and sla-  
uerye of synne and the spirituall e-  
gypt: So this part here concernes  
the sending of the holy ghost, whom  
Ch:ist sayd he would send to dwel  
wth vs, and be our comfortour to  
the ende. For as the buyldyng of  
this seconde Temple betokenes the  
church of Ch:ist builded by the prea-

The holpe  
ghost is pro-  
mised to  
the builders  
John. vi.

chyng of the Gospell: So here is the  
holy ghost promysed whych he sayd  
should not come except he went a-  
way from them. This spirit is cal-  
led a comforter, because he streng-  
thenes vs in all our trouble: he is the  
spirit of truth, because he leades vs  
into all truth, and putteth vs in re-  
membraunce of all thynges whych

John. xiiii Ch:ist hym self taughte before, but  
no newe doctryne of hym owne. And  
because our faintour Ch:riste is taken  
from vs in hym bodely presence, he  
promyseth vs that this spirit shall  
dwell wth vs, not for a tyme, but  
to the ende, and therefore we should  
not feare. And is this a sufficient  
cause to perswade a manne that hee  
should not feare the power of kings

### the prophet Aggeus.

is very trouble because the spi-  
rite of God dwelles with hym, re-  
sult: for what spirit can preuayle  
against the holy spirit which is the  
power of God. It is written of Ge-  
denn when he enterprised that vi-  
torious acte to fight against Gods  
enemies, that the spirit of the Lord  
byd clothe and defende Gedenn as  
our clothes do vs, & so he obtained  
that noble victorie wth so fewe a-  
gainste so many. And not to be afraid  
in such trouble is the worke of the  
holy Ghost as Elise called him the  
spirit of boldnes strength and wil-  
dome. Peter when he denied his  
maister for the wordes of an hand  
mayde, after he receiued the holy  
Ghost, did and durst confesse hym  
to the death before many lau-  
lers. So sayd our Saviour Christe  
to his Apostels, when ye shall stande  
before kings and rulers, take no  
thought whato; howe ye shall speake  
for in that houre it shall be geuen  
vnto you what you shall speake. For  
it is not you that speake but the  
spirite of your Father which spea-  
keth:

Jude. vi

Isay. xi.

i. Tim. i.

Isay. x.



An Exposition vpon

Let it in you. And although to worldly  
wyse men this spirit seemes but a  
small thyng, yet it is most true that  
the Apostle saith: that which is foolish-  
nes before God, is wiser then men,  
and that which is weak before god  
is stronger then men: And he that  
hath this spirit dwelling in hym,  
needes not to feare any power, be it  
howe great, for if God be for vs,  
who shall be agaynst vs, and if he  
take by the hand and spirit, from the  
mightiest dyces, they are trou-  
bled and hede away.

The text 6 For thus sayth the Lord  
of hostes: yet one litle time  
shalbe, and I wyl trouble  
the heauens and the earth,  
the sea and the land.

7 And I wyl trouble al peo-  
ple, and the desyre of all  
people shall come, and I  
wyl fill this house wth glory  
sayth the Lord of hostes.

The

**The 19 prophet Ezechiel.**

The 19 prophet goth on to the 19th  
thys comfort to al people, w<sup>ch</sup> com-  
es not onely that God woulde build  
them in thys building, whiche they  
should finish in febe places folow-  
ing, but into the temple also, whiche  
they had not begun to build; God woulde  
sende hys Sonne Christe Ihesus to  
p<sup>er</sup>ache hys fathers will, to whom all  
people looked for & desired his com-  
ing, and he woulde fill that house  
wth gloire, that they shoulde not  
nerde to take care for the smalnes  
of it: if they woulde shewe w<sup>th</sup> con-  
rage woorkes, God woulde fulfill the-  
rell. And p<sup>er</sup> that they shoulde know him to  
be able to fulfill his promise, he calls  
hym selfe by p<sup>er</sup> glorious name of the  
Lord of hostes so often here in these  
verses, p<sup>er</sup> they may understand al crea-  
tures to be at his commandement, &  
p<sup>er</sup> none could p<sup>er</sup>vail agaynst p<sup>er</sup> which  
he wold haue don, as is said before.

But thys is a strange kynde of  
comfort to tel them of suche a trou-  
ble as shoulde trouble heauen and  
earthe, sea, land, and all people, and  
yet they shoulde be gladd of it,  
and

## An Exposition vpon

and that it shoulde come not longe  
after. The tyme when this trouble  
chaunced was about 700. yeares af-  
ter that this prophet had thus spo-  
ken, and yet he calls it but one litle  
tyme. And this may wel be called a  
litle tyme in respect of God, with  
whom all thynges are present be-  
cause his sight without tyme, and  
a 1000. yeares with hym is as yester  
day whiche is past, and he hymselfe  
is besyde all tymes, not conserued  
in tyme, but luyng for euer with-  
out tyme. Wherfore it is called a litle  
tyme, in respect of that long tyme,  
wherein their fathers had so long  
looked for the coming of Christ.

Great trouble  
for christ  
is to the good  
& though  
it be long  
it seemes  
shorter  
but the

and so muche desired hym, and  
yet see hym not. It was about a  
hundred. 700. yeares synce he was pro-  
mised to Adam, about 2000. synce  
he was so often spoken of to Abra-  
ham, and 1000. synce it was ren-  
ded to Moses, and after to all the  
prophets from tyme to tyme, in  
respect of whiche 300. maye wel be  
called a litle tyme. This trouble  
whiche he saythe shoulde trouble  
heauen



### the Prophet Aggeus.

heaven, earth, sea, land and all peo- euyll be  
ple, is described by these myghty be-  
wonder to let out the greatelle soze at it  
of the trouble by the signe cal-  
led hyperbole: and not that the trou-  
ble was such that heauen, earth,  
sea, and land shoulde feele it, and  
be troubled thereby, whiche are  
insensible creatures, and can feele  
nothyng that trouble them: but  
thus by these wonders the scrip-  
ture bids to tell the greatness of  
any thyng that it speaks of. Mo-  
ses and Aarone, because the people Deu. 32.  
were harde hearted and would not Exod. 1.  
heare their sayings, to let forth their  
hardnes of hart, and the greatness of  
that message whiche they had from  
God to speake, say thus: We are pe-  
heuenis, & geue eate thou earth. &c.  
Sayat Paulie sayth by the lyke II. Roma. 8  
guts, every creature groanes and tra-  
uayles, lookynge for the laste daye,  
wherein they shall be deliuered fro  
this bayne corruption wherein they  
serue: not because bea creatures  
can geue oze traungle, but for the  
great desire that they haue to see  
that

[illegible]

**乳HC, 2x.**

Aug 24

1961

the Prophet Aggeus.

and belytraunce is at hande. So  
after thys shorte tyme that hee spea-  
keth of thys great trouble whych  
shall be at the byrthe, preachyng,  
miracles, and death of our Saviour  
Christe. shoulde be but onelye to  
the wycked: For the good menne  
shoulde as muche and more reioyce  
because that daye of saluacion and  
redempcion was comen, and he  
whom all people looked for: hadde  
now appeared to the comfort of all  
good menne. And thys trouble  
shoulde not be so muche to the  
bodies and goodes of the wycked  
menne, as to the mynde and con-  
science: No: thys ioye shoulde not  
be so muche wo:ldelye and out-  
warde to the good, as to the soule  
and inwarde.

Great wo:ldelye peace was in all Luke. ii.  
the wo:ld, when our Saviour  
Christe was borne, but that peace  
whiche the Angelles singe &  
gloze be to God in hegh, and  
in Earthe peace, is rather the  
peace of conscience,



**An Exposition vpon**

because God and man were nowe  
reconciled, and peace was made be-  
twixt vs and God, because hye  
somme had taken our nature vpon  
hym, and was made man, but vn-  
to the wretched it may alwayes wel  
be sayde: there is no peace to the  
wretched sayth the Lord. What a  
trouble was Herode in whan the  
wyse men came and asked where  
was he that was borne kyng of the  
Iewes? The scripture saith that He-  
rode and all Ierusalem was trou-  
bled at thys questio. Herod thought  
he shoulde lose hys kingdome, and  
the Scribes and Phariseis thought  
that their authorite was gone:  
which thyng greued them so much  
that they had rather haue hadde no  
Christe, then losse that authorite.  
But Herod deuises a polley to save  
hym selfe with all, and kyles all  
the chyldren that were twoo yere  
olde and vnder, thynkyng amongst  
thē all he shoulde haue kyled Christ,  
and he had rather haue kyled all,  
thē that onely Christ shoulde escape.  
What a trouble was he in whan  
he

**Esay. 48**

**Math. 11**

the prophet Aggeus.

fed suche a murther, for feare of a  
yonge chylde? What reason is it that  
suche a kynge should so muche feare  
a yonge chylde? But God prouided  
wel inough for hys sonne, and was  
as wise, ready and merciful to saue  
also deliuer hys sonne Christ, as the  
other was subtil and cruel to mur-  
ther him: for Herode had rather slea  
all the chyldezen then that one Christ  
should escape. But God had Ioseph  
take Marye and the chylde Iesus  
and flee into Egypt, and tarye there  
untill he gaue hym contrary word.  
What trouble were the Scribes  
and Phariseis in, when for his doc-  
tryne, preachyng & miracles which  
were so wonderfull that they could  
not tell what to say, but sometimes  
sayde: Do we not say wel that thou **Ios. 7.**  
art a Samaritan, and hast a deuyll,  
another tyme they woulde haue  
throwne hym downe of the hill: and  
agayne they saye it hath not beene  
heard of from the begynnyng, that  
any man hath opened the eyes of  
hym that was borne blynde: and  
agayne, a manifest wonderfull **Act. 4.**  
signe  
w. i.

## An Exposition upon

- sygne he hath wrought, we can not  
 denye it, yf we let hym alone thus,  
 the whole world wyll folow hym.  
 How was the other Herode which  
 beheaded John Baptist ) troubled  
 when he heard of hys miracles, and  
 woulde haue hadde hym to haue  
 wrought some in hys syght. How  
 was Pilates wyse troubled in her  
 dreame for hym, and sent her Hus-  
 band word that he should not med-  
 dle wth hym: how gladly woulde  
 Pilate himself haue deliuered hym,  
 washed hys handes to declare hys  
 innocency, and sayde he found no-  
 thyng woorthye of death in hym.  
 How were all the Iewes ascarded  
 when they hearde tell that he was  
 risen from death, and gaue money  
 to the watchemen to saye that hys  
 Disciples came and stole hym a-  
 way when they slept. Why shoulde  
 they feare a deade man? If he were  
 a man onely, he could not hurt  
 them, if a God, they could not with-  
 stand him. What trouble were the  
 priests in when they forbad the Apo-  
 stles to preache any more in Christs  
 name,

Mat. xiiii.

Luk. xxi.

Math. 28.

Actes. xiii.



the prophet Aggeus.

name, and folowed the counsell of  
Samaliel, saying: If it were of God  
they could not abolyſhe it, why  
ſhoulde they bee afrayde of a deade  
man? Howe was kynge Agrypps  
troubled when Paule had deſen-  
ded hys cauſe, and ſayde to hym,  
thy great learning O Paule, ma-  
keth thee madde. Howe were the  
great learned Philoſophers in A-  
thens troubled, when Paule pre-  
Act. 26. 17.  
ched the reſurrection of the deade,  
and of Chriſte, and ſayde: What  
meanes thys ſauer of newe doc-  
tryne, hee ſeemeth to teache newe  
Gods. What a trouble was ſ Em-  
perour Tiberius in, when Pilate  
wrote to him of the preaching and  
miracles of Chriſt, & he demaunded  
that the whole parliamēt of Rome  
would worſhip him as a God. But  
they conſidering ſ he is a gelous god  
& that he wil haue no other worſhip  
ped th him, but al honor muſt be gi-  
uē to him onely: denyed him to be a feare ſ god  
god, or yet to be worſhipped ther as pel, and ſu  
god. What cauſed pope Leo. x. to be de-  
ſo aferrd when Auguſtus begā to preach up Chriſt.

W. A.

the

**An Exposition vpon**

the Gospell, but that he perceyued  
the light of Gods woord would de-  
face his pompe & pride, & set abrode  
al his wickednes to the world to be  
laught at: and lest he should go for-  
ward in preaching & rebuking his  
abominacion, he sent hys letters  
to hym sealed vnder his bull of lead  
wyllynng hym to hold his peace and  
preache no more of suche thynges,  
and he would geue hym what ly-  
uynge, and as many byshoprickes as  
he would, yea to be a Cardinal, and  
what so euer he would aske, except  
hys owne seate to be Pope. But he  
lyke a true preacher went on for-  
wardes in hys busynes setting vp  
Christ, and pulling downe popery.  
What makes the Pope at this daye  
and hys Clergy to burne, persecute  
and emprison all that loue the Gos-  
pell, but that they feare to lose their  
lordshyes, make their bellies theyr  
God, & would liue at ease like lordes  
of the land? What makes them to  
deny Christ to be a god, not somuch  
in playne woordes, as in doctrine  
and dedes conuertly: but that they fe-  
they

### the Prophet Aggeus.

they get muche ryches by reliques,  
pylgrimages, sayntes, Masses, pa-  
dones. &c. whych do as muche in ef-  
fect as denye Christ to be God, be-  
cause they seeke helpe by these mea-  
nes in their troubles, and forgene-  
cies of synnes, with comfort of con-  
science, whych all belonge so vnto  
Christ, that who soeuer seekes them  
other wayes, or els where, then at  
hys hands onely, do as much as in  
thē lies as to make Christ no God,  
robbe hym of that honoure whych  
is due to hym onely, and geue it to  
Godes of their own making. What  
maruayle is it if they folow that old  
decree of the Romaynes in their  
parliament wher they denied christ  
to be receyued, and worshipped for  
a God, because he shoulde not haue  
all honour alone as it is due to him  
onely. Thus we see what great  
trouble it is to the wycked to haue  
Christe and hys doctryne to come  
abroade: and howe true thys was  
that the Prophet sayth here, and  
what trouble hath bene, and shall  
be to the ende, where the Gospell  
will. is



## An Exposition vpon

Math. x.

Is preached. The father shal deliuer  
the sonne to death, and the sonne  
shall rise agaynst the father, so shall  
the mother agaynst the daughter,  
and the daughter agaynst the mo-  
ther, brother agaynst brother. &c.  
whych thynges we all see at this  
day to haue comen to passe. Howe  
manye wyues, rather then they  
woulde forsake God, haue suffered  
death, forsaken husbände, chyldren,  
goodes, and countrie, and willing-  
lye banished them selues, & so haue  
many good husbändes also. Howe  
hath one brother persecuted ano-  
ther? One frende and familiare an-  
other, euen to the death? How hath  
one Byschoppe deposed and burned  
another? not to be an earnest pre-  
cher then the other was, but more  
lovely and cruel persecutour. But  
this is euer true that Christ our sa-  
uiour sayd should folow the pre-  
ching of his word, that who so will  
be his discipyle, must forsake himself  
and all pleasures of the flesh, and  
those whych be of his owne house  
shall be his enemyes.

the Prophet Aggeus.

Although this is marueylous that  
in such trouble there should be ioye  
and comfort, yet thys is moze mar-  
ueylous, that after all people were  
thus troubled for the Gospell; yet  
they should come vnto it, beleue it,  
and receiue it, not regarding any so-  
row whych was ioynd therewith,  
no not fearyng þ loss of their liues  
so they might enioy it. For feare ma-  
keth a man to runne away, and not  
to come: But thys is the nature of  
the Gospell, that the moze it is per-  
secuted, the moze it flourisheth, as Da-  
uid sayth: the ryghteous man flouri-  
sheth lyke a palme tree. The palme  
tree is suche, that if a great weight  
be layd on it, the bryder it spreades  
and flourisheth. And as camomyle  
with treading on it, and walking  
wares thycher: So the good man,  
the moze he suffereth for his Ch:st,  
the moze is his fayth encreased.  
And as the husbnde manne that  
wyl reape muche, muste sowe  
much: so the moe that dye for  
the woorde of Godde, the moe  
encrease too followe the same.

Psal. 92.

## An Exposition vpon

**Persecu-** as we commonly say of the ashes of  
**ciō encrea** heretikes ryle by a nctwe sorte. For  
**les y Bos-** it can not be, but when men see one  
**pell and** so constantly stand in defence of hys  
**boldeneth** opinion, that he geues hymselfe to  
**men.** the death for it, men wyll begyn to  
consider what a thyng it was that  
he dyed for, and that no man wyll  
rashly cast hymselfe away: When  
they see the truth of it, and God  
opens their eyes to perceyue, they  
are moued to offer them selues to  
the same death and ieopardye also.  
Cypriane wytyes that the bloud of  
Martyrs is the seede of the Church,  
whereof ryle and encrease mo, as of  
the seede in the fielde sprynges new  
corne. Augustine lyke wyse saith of  
thē that were persecuted for Christ  
and hys woorde: they were tyed  
in chaynes and tozments, they were  
whipped, slayne and burned, they  
were impysoned, they were kyll-  
led and tozme in peeces, and yet  
they encreased. They were so farr  
from feare, that not onely they de-  
nyed hym not, but the more so-  
rowe they had, the mo beleued on  
hym.

**Ciuitate**  
**liber, 22,**  
**cap, 6.**



the Prophet Aggeus.

hym. As when Laurence se his Bi-  
shop Xistus being then dope to bee  
drawen to death, he sayd: Quo is pe-  
ter sine Diacono quod non soles.  
That is to say: Father, whither go-  
est thou without thy Deace, which  
thou wast wont to doo. Well  
sayth hee, thou shalt solow me,  
not longe after, and so it came to  
passe in deede. It is written of one  
notable woman, whiche when she  
hearde tell of the daye of execu-  
cion, and that many shoulde be put  
to death for Chyistes sake: she tooke  
her chyld in her armes, incalled for,  
and runnes thither that she might  
professe her saythe, and be putte to  
death wpth them: As she was run-  
nyng, she met the officer goynge to  
see them put to death, he saynge her  
make suche haste, asked her whether  
she went, and she tolde hym, why  
(sayth he) knowest thou not that  
there shall be a great nomber put to  
death, and that I go to see it done?  
yes sayth shee, I knowe it well,  
and therefore I go that I may dye  
wpth them. Then sayde the officer,  
why

**An Exposition vpon**

why doest thou carry thy Chylde  
with thee, and shee sayde, that it  
maye be a matter to dye for Christ.  
The officer merueyllynge that the  
Christians dydde not feare death,  
sent the Emperour woorde that  
he woulde not go to put them to  
death, but he should sende a nother  
ye he woulde haue it done. Lyke

**Act. 5. 4.** wyle in the Actes when the prie-  
stes forbade the Apostels to preache  
anye more in Christes name, and  
whipped them, the more they prea-  
ched, and thoughte them selues  
happye that they were thoughte  
woorthys to suffer suche thynges  
for hys names sake. And for all  
the cruelnes of the Rulers, Peter  
turned two thousand at one sermō  
and thre thousand at an other,  
which came saying: Brother what  
shall we doo, and beyng pricked in  
conscience canne not awaye, but  
came as the chylde to the Father  
when he is afraide. When Saule  
and Silas had bene whipped all  
**Actes. 16** daye, and locked in the stocks  
at nyghte in the deepe dungon,  
and

### the Prophet Aggeus.

and watched with souldiers: The charynes fell of theym, the keeper perceauing the pylson doore open by it selfe and thinking the prisoners were escaped, would haue killed hym selfe: But after that he see they were all there and perceived the greate worke of God he fell downe desiered them to go in to his house, washed their stripes, beleued in Christ and was baptised.

There is no people under heauen, but they haue once receyued the Gospell and that canne not be sayde trulye of anye other kynde of learning in the worlde. Their Psal. 10, sounde hath gone throughe the world: whole worlde sayth the psalme. trinitath The philosophers neuer agreed bene geall in one kynde of learning, but nerallye had manye sectes amongste them, receyued no: the whole worlde neuer recei- but the ued them: no: anye heresye was Gospell, generally receyued, but onelye the Scripture hath bene vniuersallye taughte and receaued whiche is a true argument of the truthe of it.

Aske



**An Exposition vpon**

**psal. 1.**

Aske of me (sayth God the Father  
to hys sonne Chyſte) and I wyl  
gyue the people for thy heritage and  
the uttermoſte partes of the earth  
for thy poſſeſſion. Many ſuche ge-  
nerall promyſes there bee wherein  
the turnyng of all people on the  
earth to the Goſpell is contained,  
and ſince the comyng of Chyſte  
perfectly fulfilled. The heresy of  
Tranſubſtanciacion, Purgatorie,  
miniſtring the Lordes Supper in  
one kynde, the Popes ſupremacie,  
the Greekes neuer receiued nor yet  
doe. And although at the counſaile  
at Florence a few ſeemed to agree  
to it, yet were they ſhente for ſo do-  
ing, whan they came home, and it  
woulde not be receyued. Before  
the death of our Sauour Chyſte,  
God had choſen to hym but onelye  
the Jewes to be hys people, but  
after they had refuſed to receiue  
hym for theyr redeemer, he had hys  
Apoſtles go into the whole worlde  
and preache to all creatures. Now  
was the tyme come that all were  
called and of all ſortes, degrees, coſti-  
tries

the Prophet Aggeus.

tries, and states, many were turned into God. There is no people under heaven that can excuse themselves by ignorance, but they have bene sufficiently taught: For Saint Paule sayth that the Heathen before Christ was borne, were without excuse, for where they knew God and worshipped hym not as a God, therefore God gaue them vp to their owne lustes. By the creature hys inuysible power, and Maiesty, maye be knownen, that he is a God. And therefore the most vblearned is without excuse, for this is sufficient to teach them to know there is but one God and to worship hym as a God, though they neuer reade Scripture, and who so euer doth not worship hym by this natural knowledge, is iustly condemned. We read of Anthony that holy Father which lyued in wyldernes, being so farre vblearned & he could not reade, was asked of hys frende how he passed the tyme awaye, seing hee lyued alone and had no booke: y<sup>e</sup>s saith Anthony

Rom. 1.

**In Exposition vpon**

**The crea-  
tures of  
God are  
rather  
lai mens  
bookes  
then p-  
pages.**

**I** want no bookes, for all the crea-  
tures of God are my bookes, and  
I leade and learne bys maichety out  
of bys creatures, as you doo out of  
your bookes. And surely they be  
goodly bookes to be looked on and  
to behold, the Sunne, the Moone,  
flares, birdes, fyshes, beastes, herbes  
co;ne, and grasse, trees, hylles, ry-  
uers, &c. And he is woorthier then a  
beast that can go looke at all these  
and not loue, prayse, and wonder  
at bys strength, power, wysedome,  
and goodnes which hath made all  
these to serue vs. The flares keepe so  
good an order & course in theyr mo-  
uings, the vertue of herbes to help  
diseases, and al fyshes, foules, & bea-  
stes fede and serue mā, which thin-  
ges come from him, who is Lord of  
nature. These may better be called  
lay mens and the vnlearned peoples  
bookes than images, & Idols which  
be like vnto whō so euer it pleases  
the painter to make them lyke, for  
if al the images of anye one sainte  
wer laid to gether, they would al  
be vntike one to another in many  
poyntes



## the prophet Aggeus.

poyntes, & what a shouket shuld he  
be & shuld be like al these, their gilt-  
ed cotes & paitred faces shuld teach  
rather to be proud & to plaire: & har-  
lote, than sobernes, simplicitie, ho-  
lynes and lowlynes as becommes  
the Godly and sayntes in dede.

After when he adds: the desyre of al  
people shal com, ther is prophesied  
the coming of Christ in our fleshy &  
nature to redeme vs fro & bondage

of hel, synne & death, which thyng  
al good mē fro the beginning haue  
desyred. It was a sorfull thyng to  
perceiue Christ to come by the eyes  
of sayth, & happy was he to whom  
it was geuen to vnderstand, & beleue

in him to come, but moze happy did  
they think the selues which did not  
onely beleue in him to come, but se  
him present in flesch. Simeon a rich

trous mā alwayes occupied in prai-  
er, desired to liue til & day when he  
might se & lord, which request god  
gratified him, & when the child Je-  
sus was presented in & temple by his  
mother, he tooke & chylde Jesus in  
his armes, praised God and sayd:

Lord

Christ is  
desired  
of al god  
men.

Luke, ii.

**An Exposition vpon**

**Lord** now lettest thou thy seruant  
departe in peace, accordyng to thy  
worde: For mine eyes haue sene thy  
saluyng health, and so was well con-  
fented to dye after he had hys de-

**Luke. i.**

**Syre.** John Baptyst being yonge in  
his mothers wombe, leaped for ioye  
as soone as hys mother heard the  
salutacion of the Virgynne Marpe  
commynge vnto her. Anna the pro-  
phetesse a wydowe, luyng in fa-  
sting and prayer continually, cheefly  
desyred to see the day of hys com-  
myng. Many kynges and prophets

**Luk. 10.**

sayth Saynt Luke, haue desyred to  
see that day and haue not seene it.  
Such a great desire for the encrease  
of theyr sayth haue all good men  
had to see Christ in our fleshe and  
nature, that we might by his death  
be deliuered fro the slavery of hel,  
synne, and death. What a misery is  
it to be in bondage of consciences  
for our synnes and Gods rygh-  
teous iudgement: and what a com-  
forte is it to know, that God is  
reconcyled to vs by the death of  
hys sonne. Thys is the desyre of  
all

the prophet Aggeus.

all good men which is fulfilled to  
us in Christ. And he is called the de-  
sire of all people, by the Hebrew  
phrase, which is as much to saye, as  
moste desired. So saynt Isaie cal-  
les hym not onely righteous and  
peace maker, but righteousness and  
peace it selfe, for so haue such wor-  
des more strength when they be  
pronounced lyke substantiues, then  
the adiectiues haue. What a desire  
had Esay the prophet wha he cried  
Stenam dirumpetes celos et descen-  
deres: which is, would to God thou  
wouldest burst the heauens and come  
downe.

For thys peace that God sayth he  
wyl fyll thys howse with glorie  
much was sayd afore. But there he  
sayd euery he woulde shew his glo-  
ry, and now he sayth he wyl fyl-  
le it with glorie: And thys is to com-  
forte them that were so sorre be-  
cause thys howse was litell in com-  
paryson of the other olde one, and  
nothyng so costly and glori-  
ous. The fulnes of thys glorie  
appeared when Christe preached  
x. i. hys



# An Exposition vpon

hys fathers wyll ; healed dysca-  
ses, wrought miracles, rebuked the  
scribes wth theyr traditions, &c.  
as was layde before. What grea-  
ter gloze canne be, than to doe  
good to theym whych be your e-  
nemyes, to helpe them whych can  
not helpe them selues ; and to doo  
it so freely that he lookes for no  
rewarde in so doyng, but euen of  
free pitie whych he had on vs, se-  
pyng vs lye in suche mystrye, &yd  
shewe suche mercy as to redeme vs,  
to take vs for hys chyldren, louers,  
and frendes ; to teache vs, helpe  
vs, and geue vs grace to doo hys  
wyll ; worshyppe hys Maieste, feare hym,  
and loue hym, knowe our owne weaknes,  
and pardon our negligence, our infirmitie,  
our forgetfull and unthankful dys-  
obedience. Greate gloze was  
shewed in thys house, when as  
Alexander the greate called Mag-  
nus, submytted hym selfe to the  
hyghe Priest Gods Minister, con-  
fessyng hys God to be the true  
God where afore he was purpo-  
sed

The glo-  
ry of Christ  
in hys  
Church.

**the prophet Aggeus**

to haue destroyed Ierusalem:  
and also when Judas Maccabeus  
with hys brethren after many no-  
ble victories restored Gods reli-  
gion. But none of these filled thys  
house with gloire, but some parte  
of it: Onelye Christe our Loide in  
whom is the fulnesse of the God-  
head fylleth thys house with gloire.  
Christe fylled thys temple, so full  
of hys doctryne and myracles, by  
hym selfe and his Apostles, that the  
faunes thereof ranne throughe the  
whole worlde: for there it beganne  
as in a spring, and nowe hath fyl-  
led the whole worlde therewith.  
So lyberall is hee that hee graunteth  
not onelye a parte, but full and  
heaped measure, even to the toppe  
that it flowes ouer.

What a gloire of God was be-  
wowed in thys house, when oute of **Act. 2.**  
all countreys vnder heauen were  
gathered deuoute menne to woo-  
shippe God there. And after the  
Apostles receyued the holys ghost,  
after Christes ascencion, Peter in  
his sermons converted. v. thousand.

**2. 11.**

**How**

An Exposition vpon

Actes. viii. How far beyond was this glory whi  
the Eunuche of Aethiopia  
moued with the great report of that  
gorgeous temple, came thither for  
to worshyp. But this p mighty lord  
of hostes workes, which hath all  
thynges at commaundment and  
truely fulfillles all hys promyses e-  
uen vnto the ende.

The text. 8 Gold is myne, and silver  
is myne, sayth the Lorde  
of hostes. Greater shall be  
the glory of thys later  
9 house, then of the further  
sayth the Lorde of hostes  
And in thys place will I  
geue peace saith the Lord  
of Hostes.

There were two chiefe reasons  
which discouraged them from this  
buylding, which were mere paine and  
necessary to be pulled out of their  
myndes: And therefore the prophet  
chiefely



the prophet Aggeus.

thiefely touches these two. The first  
was a kinge before time, who had  
forbidden to buyde, & their officers  
whiche were as diligent to snapp  
them. The second was polletye, for  
that by the great buye, by the, and  
oppression of the rulers, they were  
so nery, that they were not able to  
finish it. For the first whiche sets hym  
selfe agaynst the kyng, as though he  
should say: though the kings power  
be great, yet I am greater: though  
he forbyd, yet I byd, though he be a  
gayne to you, yet am I wylly to you,  
saith the Lord of hostes. What harm  
can they do unto you, when I am  
wylly to you? Who can hurt you when I  
wylly defende? For their power they  
should not feare, for al gold, syluer,  
ryches and treasure is myne, sayth  
the Lord, and I geue as muche and  
as I wylly, when, where, howe longe,  
and to whom I wylly. All be my stu-  
ardes, and to me shall make an ac-  
count, it is not their owne to spend  
as they wylly, but as I appoynte.  
Although Charles be appoynted,  
and wylly not part with it, but I wylly

# An Exposition vpon

God will  
not see hys  
buylders  
want.

doe wolle and myspende that  
whyche they haue, and whether  
of thynge or further they my  
moocke; yet sente not yet for it in  
whole hundredes all beastes and  
all wyches) myll so to buyld their  
myshes; and bying the matter so  
to passe, that my house shall not  
be buylded for lacke of money.  
I aske no more of you but to do as  
much as in you lyeth: what you  
good wyll to and knowe; let  
me knowe by the rest, although  
ye knowe not howe to com to  
money. I haue money enough,  
and will not be put to shame.  
And although the people be  
made so, that they are people  
in this present matter of buyl-  
dyng God's house, yet I aske  
not for that onely sake, but it is  
a sufficient comforte to all theym  
whych take the sayde wyse in  
hande, what kynde of thynges so-  
uer it be, so that it be to set forth the  
hys glorie, and not but onely that  
in suche godly enterpyses we  
shall not lacke, but haue prouge

the Prophet Aggeus.

to synne it, and doo it wythall.  
 And besides that, if wee beleued  
 thys to be a true saying, that God  
 wydde speake it: and woulde per-  
 fourme it, it woulde worke muche  
 goodwille in vs. **Firste**, it will worke such a  
 feare in vs towards God, that  
 so: no neede of haunteage we woulde  
 take, or yet gette one penny  
 wrongfullye, either by flatterye,  
 periuerye, blythe, bytherre, lyinge,  
 stealing, dysceite, false magnyfy-  
 cation, and measures, or by any other un-  
 lawfull meanes. For who durste  
 take one halfe penny, yf that he  
 were perswaded that it were Gods  
 bys doinge and maket. who hateth  
 and purpeth all fallenesse. Who  
 dare bee a theefe and a Traytoure  
 to God that is in heauen, who  
 made and rules all in earth. What  
 because hee thyntes it to be such a  
 mannes, and that God keth hym  
 not, and manne shall not perceyue  
 it, wythoute all shame hee decei-  
 ueth man, and toheth his Lord  
 God and heauenlye Father.

If we be-  
 leued all  
 ryches to  
 be of Lords  
 we woulde  
 neyther  
 get them  
 wrongfully  
 nor spend  
 the wast-  
 fully.



## An Exposition vpon

Therefore when the deuil putteth in  
thy heart to get any thyng wrong-  
fully, thinke with thy selfe: What  
shall I do, shall I be a theefe to my  
lord God, who made me and saued  
me, these goodes be not thys mans  
only, but they be my Lord Gods  
who hath made hym hys. Guarde o-  
uer them, and vnto whom he muste  
make account of the. And although  
I can deceyue man in getting of  
them, yet God seeth all thynges and  
nothyng is hyd from hym. A true  
sayth considered these thynges thus,  
no man would nor durste any de-  
ceyte in any kinde of thyng.

Secondly, if this sayng be du-  
ly considered that all gold and syl-  
uer is the Lordes, who durst mispi-  
de or waste one farthing of it vntreuly  
vpon thynges not necessary. God  
hath giuen man all hys creature to  
serue for hys necessary ble: But to  
be a Drunkard, a hore hunter, a gam-  
uer, a Swaschebuckeler, a Whorler  
to waste hys money in proude ap-  
parell, or in haukyng, huntynge, te-  
nyes or in such other vnpofitable  
pastimes

the prophet Aggeus.

pastimes; but onely for necessarye  
refreshing of the wit after great su-  
dy or trauayle in weighty affayres,  
he hath I saye not allowed thee one  
minte. Reade the Scriptures throughe  
and thou shalt not fynde when gen-  
tell men be allowed to waste their  
money vpon vayne pastimes or vn-  
profitable, more than the poore sim-  
pell mannis. In all good common  
wealthes there be lawes whiche geues  
more libertie to the rich than the  
richer to the poore. But our heauen  
ly father lyke a ryche wife quardeth  
dearer hym moneye abrode to be hym  
seruant; some more, some lesse, as  
he thynges good: And sayth he  
to be all; tooke it untill I come and  
encrease thy portion that is geuen  
you. Dougt and ryche hath this said  
vnto hym; and euery one shall make  
an account vnto hym; and it shall  
be sayd to euery one: Make ac-  
count of thy stewardship. Look in  
in the lawe of God, and there shalt  
thou fynde howe to bestowe thy  
money: And yf thou can not fynde  
it agreeing with Gods worde, it is  
euell

No de-  
gree is a  
lower  
baynelye  
to waste  
his goo-  
des.

Luke. xix  
and. xvi.

# An Exposition upon

euill, howe forme thou bestowe it.  
 For as a ryche man getteth hym man  
 money, sendeth hym to the market,  
 and biddeth him not bestow his mo-  
 ney as he lyst, but appoynteth hym  
 howe to bestow it, thus muche upon  
 such: shalges, and thus muche upon  
 other: so that he geuen is  
 bys scripturall rule to, folow in  
 bestowing his money or other gif-  
 tes. And whiche of these or thynges  
 he not thereto, wherunto he  
 shal be, for this degree and sorten  
 of bothe, as the poore, and necessa-  
 ry is be of our brethren into quene-  
 des. Gentleman and young man, he  
 shal have, and shal have, and they com-  
 mounly be. He not my, money mine  
 wyne, and shal not spende it as  
 he lyst, who shal correct me what  
 woulde he haue me to doo, shal I  
 say, be. And shal the Towne with  
 it, I shal more then I canne get  
 there, the next cent daye, as at  
 hande. Shal. These I shal, and  
 I shal in a word, I shal be com-  
 moun with a Gentleman to make, weyre  
 and ruffe it. Shal I not make  
 good



the Prophet Aggeus.

good cheer, that other maye see  
the better. Lett us make merris  
when I am young, I will wepe  
sadde, wepe, and chere, when I  
am olde.

But thou which thyntest thus,  
remember the tyll Starcke, wher  
when he was called to account,  
and coude not dyscharge his re-

ceyvinge, gave awaye his matters  
goodes that he myghte maintaine  
his folowes. But he was put oute

of office, as all they shall bee that  
from Gods late whiche wherof  
hyn, offredly, ponde that pbycion  
whiche God hath geuen thepne  
Thyntest thou that God thyll as

lowe thy account, if thou sayest  
Thus muche is spent upon houses,  
thys at Cardes, thys at dyte, thys

on maffing, thys on maffing,  
thys at heathenryng, at dace, at  
pct on maffing, gebyng of Gar-  
tes, paynting of Stockes and Sio-  
nes, letyng by Robbes, byng  
of poppe, Marthons, geuyng money  
to the chappell of Monkes, and  
that house of Friers with such like.

Who

Luk. xvi

17. 12  
12. 12  
12. 12  
12. 12

**Justification upon**

Who would spend one penny so cruel,  
If he thought that it should beere wit-  
nes against him, and condemne him  
at the last day? He is so: lacke of faith  
that suche unchristes doo mispende  
Golds their money, because  
they thinke it is their own, and not  
the Lords as the prophet sayth  
here, and therefore I will saye  
at this day, if they were belied as  
it ought to be, it woulde make vs  
neither to grudge against God that  
gives plenty manye tymes to the e-  
uill men, and the honestest loyng liues  
more hardly, nor we should not dys-  
daine to be anye preferred before our  
selues, in more wealth or authority.  
We should be wile content our selues  
with that portion which God hath  
giuen vs, not murmure no: so-  
rrowing that we haue less then other.  
Which hath often grieved Job,  
David, Jeremy, Abac, and other  
holpe men that they dyd see euill  
men in wealth, and good men in  
trouble, and they could neuer satisfy  
them selues in this, what should be  
the cause of it, untyll they entered  
into

psal. 73.  
Job. 21.  
Ecce. 12.  
Abac. 1.

the Prophet Aggeus.

into the sanctuary of the Lord, and  
there they spied that the ryches of  
the earth is the Lordes, to dispose at  
hys holy wyll and pleasure. And be-  
cause it pleases God so bestowe so  
muche or so lytle upon this man, or  
that man: it is iustice, and I woulde  
content my selfe therewith, know-  
ing that what so ether he doth, it is  
good because he doth it, and no man  
muste grudge or dysdaine there at.  
The wyll of God is the rule of all  
iustice and ryghteousnes: as because  
God wyll haue it so, therefore it is  
good, iust, and ryghteous. Gods wyll  
is the fittest and chiefe cause of all  
thynges, so that when we see that  
God wyll haue it so, wee muste not  
aske why he wyll haue it so, but be  
content therewith, lye downe and  
quiet our selues, praysing hys good  
nes, and marueyllynge at hys wyse-  
dome, that rules all thynges so well  
and wysely. And with that little por-  
cion that it hath pleased him to geue  
vs, we shall content our selues, whē  
we consider that he offres nothyng  
to anye man, but that whyche he ble-  
genes



### An Exposition vpon:

gettes, he geues it freepe and lyber-  
 rally: and so muche as hee knowes  
 better then thou thy selfe, what is  
 meete for thee to haue. Thou which  
 haste lytle thynke thus wyth thy  
 selfe: My good God and father who  
 hath ruled and doth rule all things  
 at hys own wyll and pleasure, whose  
 wysedome I am not able to per-  
 ceiue, and whose inspeakable loue  
 towards me in geuyng hys onely  
 Sonne to dye for me, I can not vn-  
 derstand: He that loues me better  
 then I loue my selfe, he I say know-  
 weth that if I had more ryches and  
 wealth, I should be so wanton, and  
 so dysplease hym: Therefore prayled  
 be hys wysedome whych doth not  
 ouer lode me wyth more than he  
 wyll geue me grace to dyscharge.  
 Howe can I loue hym inough that  
 geues me all necessaries, and dothe  
 not charge me wyth superfluityes?  
 The euill men whiche haue suche  
 plenty of all thynges, he woulde  
 wyne them wyth gentlenes, and  
 by gentlenes draw them vnto him,  
 but in thee that haste lesse, he wyll  
 let

the prophet Aggeus.

let all the world knowe that thou  
louest him not for any great wealth  
whiche he getteth ther (whych cruel  
flatterers manye tyme do) but euen  
of dutye, and that thou wilt beare  
the crocke of pouertie willingly,  
rather then forsake hym. What a  
mydelitise is it, to thynke that God  
doth not geue and dispense his goo-  
des so well and wysely, but that  
manye can deuyse it better. And yf  
we had once this saythe rooted in  
our hartes, that he dothe all for the  
best, it woulde make vs say, how so  
euer woe oure selues, or other haue  
much or litle: it is the Lorde that  
doth it, let hym doo that seemeth  
good in his syght. And if we lose  
it by fyre or robbery, we shall bee  
content to saye with Job: the Lorde  
gaue it, and the Lorde tooke it. Job. 1.  
waye, and as it pleases the Lorde,  
so it is done, the name of the Lorde  
be praysed.

What a pryde is this in manne  
to thynke that he coulde deale his  
goodes better then God hath done?

Or

An Exposition vpon

**Mat. 59.** O that it were better for such men,  
and such to haue more or lesse, then  
they haue: as though we were wop-  
set then God, and if thynges lay in  
our handes, we could do them bet-  
ter then he can or doth. Our saui-  
**Mat. 61.** our Christ calls it lacke of faythe,  
when we mistrust the power of him  
that he cannot, or the goodnes of  
God that hee will not prouyde ne-  
cessaries for vs, chiefly if we seeke  
the kyngdome of God, and the  
ryghtepusnes thereof, and sayth:  
Marke the byrdes of the ayre howe  
they neyther sow nor moue, nor  
gather into the barn, and yet your  
heauenly father feedes them: howe  
much more will he do you, ye of  
lytle fayth?

There is nothyng canne greue  
that saythfull hart so, whych con-  
stantly beleues that gold and siluer  
is the Lordes, but it woulde br-  
doutyngly looke and hope for all  
necessaries by Gods prouision to be  
geuen hym: and yf ordinarie mes-  
**3. Reg. 17** nes dydde sayle, that the Hauens  
should feede him as they did Elias,  
the



the prophet Aggeus.

the stones should strow out water as Job. xlii.  
 in the world then; or water shoulde John. ii.  
 be turned in to wine; or that lytle 3. King. 17  
 whereby they have shoulde so increase  
 that it shoulde be sufficient until plen-  
 ty came, as the handfull of meale of The sayth  
 the poore wyddowes; or els one sclem full can-  
 der dyner shoulde strengthen them nor lacke  
 so until they came where they might necessities  
 have more sufficiently, as Elias wal-  
 ked in the strength of one thicke cake  
 31. dayes, eatyng nothing els. For it  
 is as calpe for God to provide for 4. King. 7  
 his people by some one of these waies  
 or other lyke, as by any other ordi-  
 nary meanes, as in the besegging of  
 Samaria where they ate their own  
 chyldren and dunge, and the next  
 day such plenty. But this is ever  
 most sure that this wherebye hee of  
 God can not lacke, for as Saynt Rom. viii.  
 Paul reasons he that hath not spa-  
 ted his owne guile, but hath ge-  
 ven hym to; he all, howe canit bee  
 but both hym he hath given he  
 all thynges and for he sake he will  
 sende us nothing againste for he will  
 stunde her better as supplyer of bread,  
 7. i. meate,

### An Exposition vpon

meate, or a cote, that hath giuent his  
only Sonne: Ch:is: Iesus: to dye  
for vs. Can a worldly earthly fa-  
ther yf he see his Childe want, wepe  
and aske hym meate, deny hym; will  
he not rather spare it it's: his owne  
dealy, then see hym wepe or want?  
And shall we thynke that God hath  
lesse pitie and loue toward vs; then  
one of vs hath towardes another?  
Whych thynges all considered, they  
and all the which haue Gods house  
to build, should not discourage one  
selues for pouerty; lacke of haby-  
tite: For the Lorde of hostes sayth  
all golde and Silver is hys and he  
will geue sufficient to his owne  
buyldyng.

And althoughc manye of them  
thought that this later house shold  
be nothyng so pleasant, gorgeous  
& costly as the first, & therefore they  
wept when þe good work was layd  
as was sayd before: yet to comforte  
them in that they should with better  
courage and stomake go about it, he  
promises them that the glory of this  
later house shal be myche the the first,  
and

the prophet Aggeus.

and they shal not onely haue inough  
to buyde wythall; but it shall be a  
more gorgeous house in the syght of  
God, then the first was. The first  
temple had in it the golden candle-  
sticke, the golden censer, the golden  
altar, the Cherubins; the golden  
Arche of the Testamēt, wherein was the  
Tables of Moyses, the rodde of Aa-  
ron, and the pot of Manna, the gol-  
den Table, it had also Urim & Thum-  
min, wyth dyuers other relickes;  
whych all & manye of them were  
destroyed by Nabuchodonosor; and  
others whych spoiled the temple: What tht  
so that althoughe other Jewelles yes make  
and ornaments were restored by a temple  
the good Kyng Cyrus, yet was doo to please  
not scape, and the Rabbyns also God best.  
thynke that these were not in the se-  
conde temple, and of Urim, and Thū-  
min, & dyuers seeme to speake plaine y<sup>e</sup> Esdras. ii.  
they were not ther. What could make  
thē this house more glorious thā the  
first, seing it wanted these outward,  
glorious and pleasaunt thynges to  
the eye, and in such ornaments was  
nothing to be compared wīth the first:

y. ii. Surely



### An Apposition vpon

Surely nothing, but this that we  
spoke of before. That our saviour  
Christ presented him selfe cheerefully  
vnto his fathers will, and the glad  
tidings of the gospell, rebuked the  
traditions & ceremonies of the scribes  
and pharisees, healed all diseases, &  
redeemed the whole world, therefore  
maye we gather here this neces-  
sary argument vpon these wordes  
of the prophet: that the church is more  
pleasante in the sight of God where  
the Gospell is preached, Gods statutes  
and his meere declared, then where  
all the ceremonies of Moyses, or the  
pope do shewe so gloriously, to the  
syght of the world. Let the papistes  
examine well, by these wordes whe-  
ther they: Copes, Chalices, Vest-  
mentes, crosses of golde and silver,  
their singing, ringing, censuring, their  
Images, reliques, pardons, coun-  
fused waters, &c. be more pleasat  
vnto the lord our god, then when  
the prompt of Gods word soundeth in our  
eares, to stir vs vp to the playng  
of God, and pulling downe of our  
owne crooked toward straightnes and  
homaker

the Prophet Aggeus.

Homakes. Ther can be nothing sold  
in this second house, but it was al  
and much more to be had in the first  
saue the preaching and myracles  
of Christ and his Apostles. For this  
poynte onely therefore wherein it did  
excel the first, it dyd please God  
more then the first, therefore must it  
neces solom that those companies  
and Churches please God better,  
where his liuely word is preached,  
the where they go about to dead ce=  
remonies to serue him, though they  
be neuer so glayous outwardly.  
Let vs be ashamed then of these  
lewd sayings: what should I do at  
the Church, I maye not haue my  
braden, the Church is lyke a waste  
hearn, there is no Images, no; sain=  
tes to make curia unto, letell God  
in the hore is gone, ther is nothing  
but a lytle reading & preaching that  
I can not tell what it meanes. I  
had as lefe keepe me at home. This  
is a woeful saying, that because we  
may not worship God as we lust  
our selues, we will not worship  
hym at all. This is Idolatrye to

### An Exposition vpon

leane that kinde of woo:thpp which  
he hath appoynted vs in hys woo:th,  
and deuyle a newe sort of our own,  
whych the God shall eyther be content  
wthal, or els be without. The Drea-  
then people woulde saye when they  
see the people so foolyshe, to thynke  
that God woulde bee woo:thpped  
wth golde and syluer: sicut pontifi-  
ces in templo quid facit aurum? which  
is to say, tell vs O ye Bishops what  
good doth golde in y<sup>e</sup> temple? Ambrose  
sayth: the Sacramentes looke not for  
golde, and those thynges whych are  
not boughte wth golde, canne not  
please wth golde. And the best wy-  
ters doo wytnes that it was better  
when the Lordes Supper was mi-  
nistred in woode and glasse, and the  
chelles were pure as golde, and  
dyd preache: than when the chelles  
were woode, and the cappes golde,  
that is to say dummie, vncutted, vn-  
preachyng chelles, and yet woulde  
minister the Sacrament in cappes  
of golde and syluer. The ryches and  
treasures of the Church belonge to  
the poore, and vpon them shoulde all  
the



the Prophet Aggeus.

the goodes of the Church be bestowed, whych is remayneage of the preachers lynynges, and not to fede ydle belly gods wythall, as Monks, Fricks, Bishops, &c. Suche a godly answer made the godly and true Deacon Laurence, when as the Emperours sent hys man to spoyle the Church of the treasure that there was. He commaunded Laurence in the Emperours name to deliuer him all the treasure in the Church. Laurence requyred a fewe dayes respyte to gather all the goodes together, whych being graunted, at the day appointed, he gathered all the poore folkes in Rome together, and when the Emperours seruante came, thynking to haue receiued the whole treasure, & calling for Laurence, asked where the treasure was, Laurence shewed all the poore people, and said beholde the treasure of the Church. Thus was the goodes of the Church than bestowed, and not to maintayne the Pope, nor yet hys carnall Cardinales in theyr ruffian rowte and ydelnesse, &c.

p. lll.

The

An Exposition vpon,

The peace whiche hee promysed  
to send in this place, is not so muche  
an outward peace, although they had  
that peace as long as they feared the  
Lord: but here is meant the peace of  
conscience whiche Christe broughte  
from heauen as the Angels songe:  
Luce. ii. at his birth: Glorie be to God on  
higb, and in earth peace. &c. and he  
is not onely the peace maker betwixt  
God and man, but peace it selfe as  
Ephes. ii. Saynt Paule calleth hym saying: he  
is our peace, whiche hath made of  
both one, as was noted before. It is  
more to call hym peace it selfe, than  
to call him the peace maker betwixt  
God and man, pacifying the fathers  
wrath for our synnes, and purcha-  
sing pardon for all our wickednes.  
The peace of conscience when we  
beleue God to be our father for Chri-  
stes sake, forgeyving all our synnes,  
and bestowping all his goodnes on  
vs, is the greatest comforte that can  
be, though the worlde rage neuer so  
muche agaynst vs, as our Sa-  
uiour Christe saythe: in the worlde  
John. xvi. you shal haue affliction and trouble,  
but

the prophet Aggeus.

but in me you shall have peace. And  
aggeus, I leave my peace among you Job. 14.  
and I give my peace unto you. &c.  
And although the Church of God is  
often more forgetfull of his goodness  
received, when they have worldly  
peace, as the prophet sayth: in thys I say. 38  
outward worldly peace my bitter-  
nes is most bitter, and therefore ne-  
cessary it is to be tryed by adversity,  
heresies, imprisonments, death, and  
other cruelties: yet in the myddest of  
all trouble they shall fynde present  
comfort and peace patiently to heare  
all suche sorowes as shall be layde on  
them. When as Emperours were not  
challenged, great was the persecu-  
tion, and yet coulde they not prevaille.  
When heresies began to sprynge in  
the Church. then God raised up Au-  
gustine and others to withstand the,  
and the more that they were, the more  
was the truth tryed out and flou-  
rished, but after that the Pope had ch-  
quered all, good learninge decayed,  
and the devyll thereby had lulled all  
on sleepe, then came thys outward  
worldly peace, where the most parte

World-  
ly peace  
is most  
greuch-  
full, & in  
persecu-  
tion the  
conscience  
is quiet.

sub-



**An Exposition vpon :**

submitted theym selues to the beast,  
and his peace was the bitterest thing  
that could be before God, and grea-  
test trouble to all good consciences.  
For then outward peace brought in  
to: by pride, which harmed more  
then any persecution, as Bernarde  
sayth. But now after that the light  
appeares agayne, with what peace  
of conscience can and doo men offer  
them selues to the fire, though the  
doope and his cleaue rage lyke Ly-  
ons or mad dogges? What great lea-  
rning hath God reueled in our tyme  
more then before: and chiefly it hath  
bene done because of errors, here-  
sies, sectes, and controuersies that be  
abroad, & Gods chosen people should  
not lyue in blindness still, and that  
his goodnes may be known. And  
although persecution be great, yet  
God strengthens his to dye for his  
truth in most quiet peace, to the  
shame of their persecutors. Where  
there is no stryuing, there is no vic-  
tory, where there is no victory, there  
is no praise nor reward: Therefore  
god of his great love, that his people  
may

the prophet Aggeus.

they haue most noble victories, and  
greatest rewards, he suffereth them to  
be troubled by the deuil and his mi-  
nisters, but not to be overcome by  
them. Where the tormentours rage  
because they can not overcome the  
simple soules, holding fast the sayth  
whych they woulde pul from them,  
and for the whiche they stryue: God  
so strengthens hys, that they suffer  
all tormentes with more peace of  
conscience, then the tormentours do  
laye it on them, whych deuple the  
deaths for them. But not onely thys  
inwarde peace, but an outward al-  
so was geuen them, as longe as they  
dyspleased not the Lord. God com-  
maunded that euery man amongst  
the Israelites should come thysle a Exo. 14.  
yeare to Ierusalem to worship hym  
there: and lest they should grudge  
saying: who shal defende our coun-  
trie when we are gone so farre from  
home, our enemies wyl invade &  
destroy vs: God promysse that he wyl  
defend their cuntry in y meane tyme  
and that they should haue no harme  
Thus they beleuyng God, wet bold  
to

**An Exposition upon :**

to go to Jerusalem to serue God, lea-  
uyng none at home to keepe their  
goodes and landes, but a fewe wo-  
men and children. So we if we wold  
serue the Lord aright and maintaine  
his true religion, our enemies shuld  
not haue vs, but women and children  
shoulde be able to defende vs: if we  
wol not serue him as he hath apoin-  
ted, there is no worldlye power able  
to defende vs, but we and they shall  
perishe all together.

**Text**

**10** ¶ In the, 24. Daye of the  
ninth moneth, and the se-  
cond yere of Darius, was  
the message of the Lorde  
sent by the hand of Agge-  
us the Prophet saying:

**11** Thus sayth the Lorde of  
hostes: Aske I praye thee,  
the priests the labe saying:

**12** If anye man beare holpe  
beside in the lap of his gar-  
ment, and do touche wyth  
hrs



the prophet Aggeus.

hys lappe, bread or brothe,  
or wine or oyle, or any kind  
of meate, shall it bee made  
holy: the Priestes answered  
and sayde no.

13 And Aggeus sayde: if hee  
that is defiled in foule, doe  
touche anye of these, wher-  
ther shall it be defyled: the  
Priests answered and said  
it is defiled.

14 Aggeus answered and said:  
So is this people, and  
so be theese folke before  
my face (sayth the Lorde)  
and so is all the woork of  
their handes, and what so-  
ever they bring hyther, it  
is defyled.

For the reckning of monthes,  
yeres, and daies, and such other par-  
ticuler wordes, we sayd enough be-  
fore:

Gal. 11

In Exposition upon  
fore: Nowe is the prophet sent to  
oppose the priests in the lawe of  
God, and make them gyue sentence  
agaynst them selues. The lypes of  
the priest kepe knowledg and they  
shall aske the lawe of hye mouth  
sayth Malachy: And therefore to see  
what knowledg they had in the  
lawe of the Lord, and what answer  
they would make, he was sent to ex-  
amine them, and he puts forth his  
question so wisely that he makes  
them to condemne them selues by  
theyr owne iudgements. He is hye-  
den aske them out of the lawe of god  
and not out of the popes lawe, nor  
yet any mans lawe, whiche often  
through bythes is ended as a man is  
scinded, but out of Gods booke  
whiche with out parcialtye speaks  
indifferently on all parties, and they-  
that feare the cyche for hye might  
and authority, no; hath foolish pety  
on the poore for hye pouttye, but  
hye righty iudges right, and con-  
demnes synne, where so euer it is  
found. In the priestes in Malachys  
lawe had they charge taken them,  
to

the Prophet Aggers.

to be loquung in the Scriptures: Whiche  
that they should be able to answer: should be  
all doubt: whiche could be after learned  
them: some much more should be our in the  
Scripture now be able by the Scripture  
sure to teache all whiche be igno-  
rant, and answer all doubt: that  
can be moued: for Saint Paul saith Time, 1.  
a Minister should be able to repherte  
with holisome doctrine, and confute  
fals. But if ye want one to keepe  
a Curra rather then a cure, to be a  
Hunter, or a falconer, to be an over  
seer of your too or heman, to be your  
Guard, or toke to your shepe: a cattel  
to be your Gardiner, keepe your Or-  
chard or write your busines, who is  
meter for any of these businesses the  
ly? John lackelatyne? What a woe-  
Rednes is this that they should take  
such paynes to be so charyng in these  
thynges that God looken not for of  
them: and in those thynges that God  
hath charged them with all, they  
can saye nothyng at all; they bee  
dumme Dogges: not able to bark  
in rebukinge Sinne, and blinde  
guides not able to rule theyr flocke;  
but



An exposition upon

but if the world be on their side,  
they can then play the wood dogges,  
baying and bawling at euery man  
near the pit; and let no honest man  
dwell in rest by the pit, but accuse,  
burne and contumpe al that speaks  
against their mischiefs. If there be  
a merchant he sayd, o! say money to  
be gotten for dyables, wylgers, ke-  
llers, parrours, &c; then who is to re-  
bysse they? they can smell it out a  
great sorte of thynges. But if a man  
want comfort in confidence, woulde  
vnderstand by a vntowards God;  
o! Gods goodnes towards vs, they  
be vntowards beates, ignorant doltes,  
balewked asses, and can say nothing  
but make holy water, and byd them  
saye Ladys prayer.

The questions whiche he putteth  
forth here, tend to this purpose, that  
he one thyng why ch he like, he maye  
proue an other lyke. For lyke as ha-  
lowed flethe byd not halowe those  
thynges why ch it touched: so byd  
not the goodnes which dwells in some  
of them make the rest holye. But  
lyke as he, who is dycked in some,  
byd

the prophet Aggeus.

dyd defyle al the woorkes that he ta-  
keth in hand, euen hys prayers and  
sacrifices. &c. so they dyd also defyle  
all which kept compauy with them,  
by their euill example. Thys kynde  
of teachyng by parables and simili-  
tudes, which be lyke in matter, con-  
sequence and truth (although diuers Similitu-  
in wo;des) is pithy to perswade, and des bee a  
is bled sundrye tymes in the Scryp- good kind  
tures, to byng a man to geue sen- of teachi  
tence agaynst hymselfe. As when ii. Reg. xii.  
Nathan tolde Dauid the similitude  
of the ryche man that hadde manye  
sheepe, & the pooze man that had but  
one, & that the rich mā had taken the  
pooze mans one shepe, Dauid said he  
had deserued death, not vnderstan-  
ding that Nathan did meane Dauid  
himself to haue don this thing, who  
gaue this sentence of death agaynst  
himself, because he had so many wy-  
ues of his own & yet could not be cō-  
tent with them, but toke Urias wife  
also. So when the womā of Thecnā  
fained her self to be a pooze wydow, ii. Reg. 14.  
& her. 1. sones had the one kyled the  
other, & the officers wold haue put þ  
As. i. other

### An Exposition vpon

other to death for murthering his brother, wee makes supplication to the King Dauid, desiring that her other sonne myght not be put to death, for he had rather lose one sonne whych was kyled, then haue the other now put to death also: For then all her comfort was gone. When Dauid had graunted her request, that her sonne should not dye for this murther, then sayd she: Why should not the king bringe home agayne his sonne Absalon, whych kyled his brother Ammon, but suffer him to dye also hanged. Thus Dauid was deceiued by the woman, whych vnder the names of her owne sonnes made sute for Absalon the kynges sonne by the counsell of Iob: and Dauid thought in reason he should be as redy to shewe pittie to his owne sonne Absalon, as to another, and gaue sentence so agaynst hym selfe. So the priests here graunting, that what so euer touches hym who is defiled in soul, that thynge is also deyled to be proued & geue sentence against them selues



the prophet Aggeus.

selues, cōdēning al their oʷn deedes  
 to be nought, & defiled, because they  
 them selues wet wicked and defiled.  
 What wickednes wet in this people  
 Elzas tels when he diuozes suchel. Elzas. 2.  
 a number as had married Heathen  
 wyues contrary to the law, and Re- Rehem. 6.  
 hemias when he tels how by bribery  
 and vsury they had polsed their poze  
 breth:en, and gotten their goodes &  
 landes into their handes, and nowe  
 they had al offended God in not bil-  
 dyng this temple, this pꝛophet tea-  
 ches plaine. These with diuers other  
 grosse syns, had defiled this people, &  
 therfore al that they did and touched  
 was defiled. Synne is so vile & filthie Synne de  
 p̄ it defiles euen those things which files those  
 God hym selfe hath cōmaunded, as thyngez p̄  
 Elay sayth: your sabboth dayes and God by...  
 other feastes, my soule abhorres, and selfe com-  
 pet God had cōmaunded thē his own manudes.  
 mouth to obserue such feastes. Elay. 1.  
 saith also: he p̄ offers an Oxe, is as yf  
 he killed a mā, & he that sacrifices a  
 Sheepe, is as though he brayned a  
 Dogge. And agayne, sacrifice & offe- Elzas. 6.  
 tyng for syn thou hast not requirid. Psalm. 41.  
 But

Al. 11.

### An Exposition vpon

But Elay addeth a reason why God should hate that which he once commaunded, and saith: your handes are full of blood, ye do not heare the widowes and the fatherles cause. &c. Scing then sinne hath such a strength in it, that it makes God to hate those thynges whyche he ordeyned hymselfe, howe muche neede haue we to take hede what we do, least in thus offendyng God, we make hym to forsake both vs & all that we should haue good of.

That is called holy fleshe whych was offered to the Lord, and whereof sometime the whole was burned, and sometyne that part whyche remained, was eaten of the Priestes, and them that brought it to be sacrificed. If that fleshe then whych was thus halowed by the commaundement of God had not this strength in it, to halowe the lap of a garment wherein it was caried, & so the lap to halowe what thing so euer it should touche: how can the popes coniuered water which he calls holy make the maner house where it is sprinkled so holy, that

the Prophet Aggeus.

that no devils dare enter. The devyl  
durst tempt our saviour Christe, and  
yet they say he feares their consured  
water, as though it were holier then  
Christ hymselfe. Where hath he any  
promyle from God of suche foolish-  
nes? what can their holy ashes, ho-  
ly palmes, holy crosse, holy belles,  
holy creame, relikes, moldes, Cha-  
lice, Corporas, fire, candels, beades,  
or that wherby is their most holye ce-  
like, their pyle, wherewith they an-  
nounceth their Shauelynges, Priestes,  
and Bishops do? They would make  
men beleue that the people hath suche  
holynes in it, that who so euer want  
eth it, is no Priest nor Minister.  
Therefore in the late dayes of pope-  
ry, our holy Bishops called before  
them all suche as were made Mini-  
sters withoute suche greasyng, and  
blessed the with the popes blessing,  
anointed them, as then al was perfit  
they might sacrifice for quicke and  
dead: but not marry in no case, & yet  
kepe houses as many as they woulde.  
I haue of their such greated disciples  
but traitour, felon or heretike, that  
Aa.iii, he



## An Exposition vpon

he had deserved death (in token that  
their oyle was so holy, & had entred  
so depe in to the flesh, but bypasing  
no holynes) before any such offender  
could suffer death, he must first be de-  
posed of al that he receiued from the  
Pope of his orders & apparel, & haue  
al that (kyn of his crowne & syngers  
pared of or scraped, because they wer  
greased wpth their oyle. What oyle  
vised the Apostles in making Miracu-  
les, or what scripture is to it? The

Nothing holy which was offered to God  
halowed by hys owne commaundement, had  
bi þ popes not thys power to halow these thin-  
gadicion, ges whych it toucheth, and yet they  
can halow holy water and grease must haue it.  
an other Is thys lyke to be true? Doubt not all  
thyng.

they: false fayned holynesse: whyche  
they put in thynges made holpe by  
they: halowynge onelye, and not by  
God, fall by thys one sentence of  
Gods mouthe & Can any thyng be  
more playnely spoken agaynst all  
their inylmye then thys? For the  
same reason that is agaynst thes, is  
agaynst al their holy toyes, by what  
name so euer they be called. If they  
wyl

the Prophet Aggeus.

wyll not beleue God and hys scripture, let the belue the Priests their elders and p:decessour . yea & that whych they craue so muche of, that is a general counsaile, whych they thynke can not erre . The Prophet here is sent to all the Priests, & here is answered in all they: names by generall consent and counsaile that holy fleshe can not halowe that thing whych it touches. If it be so in one halowed thng, as it is in this flesch, why shoulde it not be so in al other lyke wylle?

There is no creature whych can geue that holynes to an other which Christ one is in it selfe: thys thngc belongeth ly maketh to Christ alone, so: of hys fulnes all ys holy, & we haue receyued as Saynte John onell hath sayth. And where we haue gyftes of the fulnes the holve spirite by measure so much of holynes as pleases God of hys goodnes to i. Cor. xii. geue, Christ our Lord and Saviour had the fulnes of the Spirite without all measure, that of hys fulnesse we all myght receyue part. John. iii. Christe hath the fulnesse of the gyftes of the Spirite so much, A. iiii. that

## An Exposition vpon

that although he geue part to vs all,  
yet he hath nothyng leſſe hym ſelfe.  
For as the ſunne giues light plenty-  
fully to the whole world, & yet kepes  
the ſelfe ſame light within it ſelfe: ſo  
our ſauour Chriſt God & man hath  
the perſite fulnes of all goodnes in  
himſelf, & yet geues part to vs as he  
thinks good, not loſing any pce of  
that he hath himſelfe, but lightning  
our darknes wyth that lyght whych  
he hath within hymſelfe. S. Paule  
ſayth he is our wyſdom, ryghteouſ-  
nes, holynes and redemption, becauſe  
he geues vs all theſe thynges.

i. Corin. i.

Math. 23.

As it is in fleſh, ſo is it in al other  
creatures, although a probable obiection  
to the contrarie maye bee made  
out of the Scriptures them ſelues:  
Our Sauour Chriſte ſaying, wo to  
the Scribes and Phariseis, whych  
taught that he whych ſwoze by the  
temple or the altar, was nothyng,  
but if he ſwoze by the golde of the  
temple, or the offering on the altar  
he was in fault: ſemes to teach contra-  
ry, for he ads vnto moze, ſaying that  
the temple makes the gold holy, and  
the



the Prophet Aggeus.

the aultar the offering : and that he  
whych sweates by the aultar, swea-  
reth bi it, & those thinges whych be  
on it, & he that sweates by the tem-  
ple, sweates by it, & him whych is in  
it, as though the temple & the aul-  
ter made other thinges holy. Saint  
Paule speaking of the maryage of i. Cori. 7  
the saythful & the vnfaithful, sayth  
that the vnfaithful part is made ho-  
ly by the faithful. But here you must  
marke that thys holynes which S.  
Paule speakes of, belongs nothing  
to the saluacion, or forgeuenes of  
synne, of the vnholy party, but tea-  
ches that such mariage to continue  
is not unlawfull and whoredome,  
& the chyldren so borne, be not ba-  
nardes, and Heathens. That other  
holynes in the temple and the aul-  
ter, is but such a holines as Moyses  
teaches in his law, which thā was  
a ceremony, but is now take away  
& therfore belongs not to vnto vs.  
Any thing is called holy by þ law  
of Moyses, whiche is dedicated to  
serue God in any kinde of ceremony  
or seruaice in the temple, & is no more  
turned

## An Exposition vpon

turned to serue mā in any kind of cleane mater, or in his house, or cleane whiche by his institution signifies some holy thing vnto vs. But these be called holy, not because any holines for saluacion is in them, or that they can geue holynes to other things: but because the ende & vse wher vnto they be turned is holpe. Nothing besyde mā can receiue this true holynes: for faith is þe instrument & meanes wher by true holines is receiued, which profit to saluacion, wherof the prophet speaks here.

**Syn de-** But it is not so worth the euilnes  
files not & synne of man, for that doth not one  
onell the lye desyle the man, when it is in, but  
mā him- all that the euil man doth is euil at-  
selfe, but so, as all þe touches the thyng whiche  
euerie is defiled, is desyled also. For as a ca-  
thyng & tion doth not onely smel euil it selfe;  
he doth, but infects al that come neare it: So  
& al that that man which is desyled in soule,  
vse hys doth desyle al thynges that he takes  
company. in hand. Valentinianus a Christian  
man, turned fro idolatrie to þe know-  
ledge of Christ, and afterward made  
Emperour, when other had cast vp-  
on

the Prophet Aggeus.

on hym suche holpe water as they  
made to they? Idols: he was angrie  
w<sup>th</sup> the that they defiled hys coate, &  
smote the priest & gaue him the holy  
water, & moued him to sacrifice. For  
he thought (as trouth is) & what so-  
euer was consecrated to idols, was so  
filthy & it defiled what so euer it tou-  
ched, if it was receiued w<sup>th</sup> such op<sup>n</sup>id<sup>it</sup>  
of holynes as they thought. Some  
read here, if he that is defiled by the  
dead do touche. &c. the sinner is bothe  
one of this and that. Many vncleane  
thynges were in Moyses law, & who  
so euer touched them, should be un-  
cleane also: he that touches a dead Leuit. 19  
body shall be vncleane. & he that  
he that hath the flux of seede shall be  
vncleane, and he that touches the Leuit. 15  
bed where suche haue lyeen, or syt<sup>t</sup>  
where they haue sytten, shall be  
vncleane also. But this is not so  
much for the vncleannes, whych is in  
the dead bodye: the seede by nature  
(for both be & good creaturys of god)  
as & vnder this figure god would  
teach vs & we shuld not as much as  
touch sin, which is & death of & soul  
Lyke



**An Exposition vpon**

**Lyke wyse the euell lustes whiche**  
**raygne when the fluxe of seide is, be**  
**the causes whych make the vnclean**  
**whych suffer such dysleases and af-**  
**fections. So that whether we rede**  
**he that is despyled in soule, or he**  
**that is despyled by þe deade, it is synne**  
**that both do meane: For that not**  
**onely despyles, but kylles the soule**  
**which doth it. And synne is such that**  
**it despyles all that touch it as Sirack**  
**saith comparing it to pytch: He that**  
**touches the pytch is defiled with it.**  
**Sapient Dauid sayth also, euill co-**  
**gitations corruptes good maners,**  
**Dauid saith þe synners prayer is tur-**  
**ned into synne. The good man ther-**  
**fore makes all his workes good and**  
**the euill despyles euery good thyng**  
**he takes in hand.**

**Thys herse teaches playne, that**  
**the hole lyfe of an euill man what**  
**so euer he doth is despyled: for as S.**  
**Dauid requires, of a good man, that**  
**whether he eate or drynke or what**  
**so euer he do, he shuld do all to the**  
**glory of God: So the euill man if**  
**he eate, drynke, sleepe, make, take**  
**workes**

**Eccle. 13**  
**1. Cor. 15.**

**Isa. 149**

**1. Cor. 1.**

✓

**the Prophet Aggeus.**

worke, or be Idell, all is despyled be-  
fore the Lorde. For an euill tre can The lyfe  
not byng furth good frute, nor of the  
fygges growe on byers, yea let wycked  
hym study praye, fast, geue almesse is al hol  
bye trentalles, gyue hys body to be ly despy-  
burned, or do what he can deurse, led.  
and it is despyled. If I had all sayth  
sayth s. Paule, so that I could make 1. Coz. 13.  
mountaynes to sturre out of theyr  
places: if I knowe al secretes, geue  
me goodes in almes, and my body to  
be burned I am nothyng better, it  
profytes me nothyng if I lacke cha-  
rity. All euell men lacke charity:  
For by thys shall ye be knowen to be John. 13.  
good men, and so my scholes yf ye  
loue one a nother (sayth our sayuour  
Christ) therefore what so euer they  
do, it is despyled. The good man if he  
eate or drynke, he doth it wyth tha-  
kes giuyng to God, for such suste-  
naunce ryghteously gotten, and so-  
berly takes it, to resten hys weake  
nature that he may the better serue  
hys Lorde God. If he worke, be  
marchaundysse, or any other kynde  
of lyfe, he doth it not so much for  
hys

**An Exposition vpon**

hys owne, as for the comen profet  
But the euell man eyther gyues not  
due thanks for his meate, or gettes  
it wrongfully, layes it by inwardly,  
or elles spendes it vnthriftely: And  
in all hys laboure seekes hys owne  
profet wyth the hurt of others and  
therfore it is synne.

By this is also proued thys great  
contraryty whether we be made  
ryghteous by workes or sayth: For  
yf workes shuld make vs ryghteous  
then the good workes whych an e-

**We** be uel man doth shuld make hym righ-  
not ma- teous. But the prophet sayth here  
be rygh- that what soeuer the euell man doth  
seous by it is despyled. Therfore y man muste  
workes be good before the worke be good  
properly. as our sauour Christ sayth: Eyther  
make the tree good & the frute good  
or make the tree euell and the fruit  
euell. And as the fruit makes not y  
tree good but serues and gyues it  
to be a good tree, so it is in the euell  
fruit and the tree. The sowre crabtree  
makes the crabbes better, and not  
the crabbes makes the tree euell. As  
the tree is, so is hys frute: and as  
the



**the prophet Aggeus.**

the man is such is hys lyfe. A good  
man out of the good treasure of his  
hart, bynges furth good thynges, **Luke. xl.**  
and an euell man out of the euell  
treasure of hys heart, bynges forth  
euell. But the heart and the man is  
euell, before the dede be euell, not in  
tyme but in the order of nature. For  
as in a well springe, looke what  
taste the water hath at the head of  
the spring, the same it hath when  
it runnes furth: So yf the heart of  
man be defyled, whych is the spring  
where of comes hozdome, adultery,  
murthcr, and all other our doynge,  
the dedes muste needes be nought  
whyche come out of suche a de-  
defyled heade and spring. So that  
yf we wyl doo anye good dedes,  
we muste bee good men and trees  
before, in Goddes syghte and elec-  
cion of God, that our fruite and  
dedes may be good. For out of an  
euell roote, canne not come good  
frutes. God loues the dedes for the  
mannes sake, whyche dothe them,  
rather than the manne for the good  
woorkes that he dothe.

**As**

## An Exposition vpon

**Gen. 4.** As God looked vpon at Abel & then at hys gyftes, but to Cain and hys offerpnces he looked not, because Abel was a chosen vessel of God: Therfore God receaued hys offerpnces, & Cains were not receaued because he was not of that number. For as a Schoolemayster wyl take in good parte the dyligence that hys scholers can do, and yf he see them put theyr good wylls thereto he wyl beare wth theyr fautes, and teache them theyr lessons: But to stubburne and stoward, he wyl shew no gentlenes, but cast them of: So God wth those whom he hath chosen in Chyche, before the world was made, wyl beare wth theyr infyrmyties and wycke at theyr lyttell fautes, teache them to do better, & prayse theyr well doyngs and gently correct theyr fautes: But hys enemyes and outcastes because what soeuer they doo is hypocritely, he loues them not but euer theyr prayer is turned to sinne, and what so euer they do is despised, because they be not graced & chosen

The  
work is  
good for  
the mas  
sake.

ch  
m  
hy  
of  
w  
m  
an  
ly  
S  
fie  
cre  
be  
spe  
an  
bu  
cle  
fie  
bu  
it  
be  
fay  
fay  
is  
ty  
all  
th  
cor  
H

**the prophet Aggeus.**

chosen in Christ Iesus, as the wylde  
man sayth: the wycked man and  
hys wyckednes are hated in lyke  
of God. Thus the man makes the  
worke good rather then the worke  
makes f man good in Gods sighte  
and iudgement, be it neuer so god-  
ly to the outwarde spewe in the eye.  
So yf the heart of man and con-  
science be defyled, it defyles the good  
creatures of God, which otherwise  
be good and lawfull. Saynt Paule  
speaking of meates sayth: al be cleane Titus. i.  
and lawfull to them which be cleane:  
but to the unclean, nothyng is  
cleane, but they: myndes and con-  
sciences be defyled. For yf a man eate  
but a pecc of bread and thynke that  
it is not lawfull for hym to do so,  
he synnes because he doth it not of  
fayth: and so þ conscience wantyng  
fayth is defyled. For what so euer Rom. xlii  
is not of fayth is synne, and he want-  
yng true knowledgc þ God made  
all thynges to serue man, nowe  
through supersticion and a defyled  
conscience serues that creature which  
shuld serue hym, and so defyles that  
Bb. i. whych



**An Exposition vpon**

**whych of it self God hath created ho-  
ly, cleane, and meete to be eaten at all  
tymes, w<sup>th</sup> thankesgeuyng. Al thys  
comes by reason of the synful super-  
sticion in the man, whych he not bele-  
uyng the scriptures that all meates  
be lawfull for all men, at all tymes,  
wantes saythe, and so hath hys con-  
science defiled, whych defyles the  
meate whych he eats.**

**Wher as they commonly reason<sup>s</sup>  
Synne co<sup>n</sup> our euill woorkes condemne vs,  
denynes, therefore our good woorkes saue vs,  
but good thys place of the prophet teacheth  
woorkes the contrarye reason: for al the i<sup>ste</sup>-  
saues not. As in their general counsell graunt  
that he whych is defiled in soule, de-  
fyles all thynges whych he dothe:  
yet they denye that if a holy thyng  
touche an other thyng unholye, that  
it maketh it holy also: So that synne  
hath greater strength to defyle other  
thynges, then goodnes hath to make  
other thynges holpe. Saynte Paule  
reasonyng of the same matter, tea-  
ches vs howe to conclude, sayinge:  
Roma. vi. the rewarde of synne is deathe, and  
then he sayth not: the rewarde of  
bertur**

the prophet Aggeus.

vertue and good woorkes is euertla-  
sting lyfe, but he sayth euertlasting  
lyfe is the free gyfte of God. Thus  
muche wee reason than, both as the  
prophet doth here, and Saine Paul  
in the same case, that oure euill is  
more able to condemne vs, then our  
goodnes is to saue vs. Thys shoulde  
also be a sufficient warnyng for vs,  
to beware what companye we loyne  
ourselues vnto: For synne in one  
ma is of so great force, that it defiles  
all the company he is in. Thus rea-  
ches Saine Paule: euill commu-  
nicacion corrupts good maners. The  
wyckednes whych is in these men,  
it crespes like a canker which infects  
alwayes the next part vnto it, vntyl  
it haue runne throughe and infec-  
ted the whole bodye: So the wyl-  
ked neuer cease, vntyl they haue  
drawen vnto theym all suche as  
keepe theyr companye.

What is a more daungerous  
thyng than to keepe company wth  
vnthyffres? Haue not manye whi-  
che befoze they knewe suche vnt-  
hyffynes, were sober and honest,  
but

1. Cor. xv.  
ii. Tim. ii.

Euyl com-  
pany is to  
bee auoy-  
ded.

**An Exposition vpon**

but after they haue bene tangled  
with such euell men, sold howse and  
land, some became beggers, & many  
hanged. Haue not many honest yong  
men by keepng company with swea-  
ters and bozequaters, become open  
blasphemers, and giue them sciues  
to all unhappynes. So in cōpanyng  
with Wapits, & to please the world,  
many haue forsaken the truth which  
they knowe and pofesse, and are be-  
come open enemyes and persecuters  
of God and hys people. Dyd not  
**3. Reg. xi.** Salomon fall to Idolatrye w<sup>th</sup>  
**Deuter. 7.** marryng Heathen wyues? Dyd not  
God forbyd marriage w<sup>th</sup> the hea-  
**Judge. 16.** then, least they should caryse vs to  
Idolatry? Was not Sampson over-  
come in keepng company w<sup>th</sup> Dalila  
What a p:oud presumption then is  
thys to thinke I am strong enough,  
wyse enough to take hede to my self,  
in what company so euer I shal come:  
For except you be wyser then Sa-  
lomon, or stronger then Sampson,  
thou shalte bee overcome as they  
were. When thou shalt syt among  
Wapites and heare them blaspheme  
thy



the Prophet Aggeus.

thy God and prayse they? Idolatry,  
howe canst thou escape with a safe  
conscience vndeuyled, yf thou holde  
thy peace? yea and yf thou haue not  
greater grace and leatnyng to iudge  
good & euell, thou shalt heare some  
crooked reasons which shall deceiue  
thee, & peraduenture entangle thee  
and byrnyng the from Gods truth. If  
thou syt by, heare the truth spoken  
agaynst, and wyl not defende it to  
thy power: þ art gilty to thy Lorde  
God, for Ezechiel sayth: he that is not  
with me is agaynst me. If thou speak  
in Gods cause thou shalt be in dan-  
ger of thy lyfe and goodes, or both.  
These thynges welconsidered wold  
make them whych haue the feare of  
God in them, to marke thys lesson  
well, and flye euell company: what  
so euer the euyl man who is de-  
uyled in soule touches, it is deuyled.

Where the prophet saith here that  
the people and the iokes of their  
bandes and all that they brought  
thither to offer, was deuyled also,  
it maketh thys hard question: whe-  
ther the cuplines of the synnistes do

Wb. iiii.

deuyle

## An Exposition vpon

desyle hys ministers, and Gods Sacramentes whiche hee ministers. **Sp:ke**, marke that the Minister, if he bee a dyonkarde, an adulterar, or couetous, &c. he doth not hurt the strengthe of the Sacrament whiche he ministers, neyther yet desyles any man that receyuech at hys handes: but to hym selfe he ministers dampnation, as Saynte Paulc sayth: he that eateth and drynkes unworthelyc, eateth and drynkes hys owne dampnation. But he sayth sibi ipsi to hym selfe (for so is the Brecke and not to thee) he receiues iudgement. If we should flee Ministers be cause of their synne, whom shall we than heare, for who wantes synne. So in preaching as long as they say true, heare them, though they doe doctrine condemne theym selues. For Christ sayth: in Moyses chapre lviij. **Mat. xliij.** the Scribes and the Phariseis, do as they byd and teach you, but doe not as they doo. So he that is baptised of an euill Minister, is as well baptised, as hee that receyues it of the good, and as muche dothe it pro-  
fyt

An euill  
Minister  
makes not  
the Sacra-  
ment or  
word euill.  
1. Cor. xi.

that, xliij. the Scribes and the Phariseis, do as they byd and teach you, but doe not as they doo. So he that is baptised of an euill Minister, is as well baptised, as hee that receyues it of the good, and as muche dothe it pro-  
fyt

the Prophet Aggeus.

fyte hym; for elles so much difference  
shoulde be betwix their baptismentes,  
as betwix the goodnes of the Mini-  
sters, and the baptisment of the bet-  
ter Minister, shoulde excell the bap-  
tisment of the worse, and then might  
wee well saye: I am Paules, I am  
Apollos, and I am Cephas, why- i. Corin. i.  
the Paule so; byddes. The goodnes  
of Baptisment hangeth upon God,  
who dyd institute it, and not on the  
Minister whiche geue it.

Then if the cōfession of the Mini-  
ster doo not hurte me, whiche re- We may  
ceyues the Sacrament, why am I not comu-  
forbydden too communicate with them at  
Baptisment at their Masse. Surely not for  
so muche for the euill of the men  
themselves, as the wickednes of the  
order and thyng whiche they mi-  
nister. For when thou comest to  
the Communion with the Baptisment  
and accordyng to Saynt Paule  
would eate of that breake, and drinke  
of that cuppe, they wyl neither  
geue thee breake nor wyne accordyng  
to Christs institution, for they  
saye the substance is changed,

1b. iiii.

and



## An Exposition vpon

and there remaines no bread) but they wyl geue thee an Idol of their owne making, wherch they cal their God. They come not together accordyng to Christes rule, to breake the bread, but they creepe into a corner, as the Pope teaches them, to sacrifice for the quicke and the dead, to sell heauen, buye hell, and sweepe purgatory of all such as wyl pay. They come not to communicate with the people, but to eate by all alone. Therefore because they haue chaunged Christes ordinaunce in hys supper, broken hys commandement, & set vp their owne deuise, we muste not meddle woth them in suche thynges as they haue done contrarye to God and hys woorde. Their Baptisme, althoughe it haue manye euyl thynges blend in among, yet because they keepe the substance of the sacrament, the woordes and faithful Mini-ster that Christ hymselfe used, it is not so euyl as they saye. It is not so euyl as the Masse, & yet sayth the scripture that it is better to be abhorred of all good men as maye be, and good maner oughte to seeke as much

Baptisme  
of Baptisme  
is not so e  
uyl as the  
Masse, &  
yet sayth  
ful Mini-  
sters ar to  
be prefer-  
red to hap-  
tylme.

**the Prophet Aggeus.**

much as maye bee, to haue they?  
Chylde[n Christened in a Christian  
congregation, and of a godly Mi-  
nister, where no suche commynge  
no; myse is practised: yet yf hee  
can not come by suche a one as he  
woulde wythe, let not the Christian  
Parent thynke his Chylde to bee  
woorse baptised because the Mini-  
ster is wycked, for euerye one shall  
lynke in his owne synne, and the **Ezec. 18,**  
father shall not dye for the Chylde,  
no; the Chylde for the father, no; the  
Minister for hym whiche receyues  
at hym, no; he that receyues for the  
euylnes of the Minister, althoughe  
that Minister whych so wyckedlye  
corruptes the good Sacramentes,  
and holys ordinaunces of God, both  
minister them to his owne damp-  
cion and iudgment.

Then to conclude this place, the  
Prophet here exhortes the people  
to the buyldyng of the temple. For  
although they had an altar to sa-  
crifice on for the tyme, yet because  
they lefte undone that buyldyng  
whych God sent them home to do,  
and

## An Exposition vpon

and wylled them so straitly to doe it, they brake hys commaundement in not buydyng, and so were defyled wth synne of disobedience: And the hart being once so defiled, all theyr woꝝkes which came from such a defiled hart, must nedes be defiled also.

**2. Reg. 17** When Saule was commaunded by God to destroye all the Amelckites, and all that had lyfe amonge them, and to spare none: he was moued wth a foolyshe pitye and couetousnes, and saved the sayest and fattest cattell to sacrifice vnto God: But God, because of hys disobedience, cast hym and all his posteritie from the kyngdome, and Samuell telles him that obedience is better then sacrifice. Some woulde thynke it cruellnes to kyll the beastes which made no fault, and other woulde thynke it holynes to save for Gods sacrifice, the fattest and sayest to God: But that is not carnall whiche God byddes, neyther is that good which he forbiddes, what so euer worldlye reason can say to the contrary. Therefore let vs wythoute all excuse doo that



**the Prophet Aggeus.**

that whych God commaundes, and Gods ed  
fiche no flartyng holes: for than wee maunde  
deceyue oure selues. These people ment  
myght alledge pouerty, the Iuynges must bee  
authoritey who forbade theym to kept w=  
bylde, but nothyng can defende vs, oute ex=  
where that is leste vndone whychc case.  
God commaundeth, but it is synne:  
And where thys synne of dylobedy=  
ence ragnes, there the man and all  
that he doth, is despyld. Therefore if  
they woulde that any thyng whych  
they dydde or tooke in hand shoulde  
please God, they must walke awaye  
thys fylthye dylobedience, bylde  
thys Temple, and all shoulde be wel.  
If we woulde applye these thynges  
to our selues and oure tynes, we  
shoulde wyth heartye repentaunce  
bylde Gods house muche more dy=  
lygentlye than we doo: and trulye  
although we haue had great plagis,  
yet is there greater behynde, if wee  
doe it not throughe wythout hal=  
tyng: For the Seruaunt whychc  
knoweth his Maysters wyll, and  
worke it not, shall haue manye stry=  
pes.

**John**

In Expositione Specie

**Exempt** 15 **C**onsider (I praye  
you) in your hartes, from  
thys day backward, afore  
one stone was layde upon  
an other in the house of the  
Lorde.

16 Whyle they were so, they  
came to a heape of corne of  
xx. bushels, and there was  
but .x. & ye came to a wyne  
presse to drawe .50. galons,  
and there was but .20.

17 I have crynne you wyth  
blastyng wyndes and myl-  
dew, and wyth hayle, all  
the workes of your hands,  
and you woulde not turne  
unto mee (sayth the Lord.)

18 Consider now in your har-  
tes from thys day backe-  
ward, from the .24. daye of  
the

the Prophet Aggeus.

the. 9. moneth, from that  
day whā the ground worke  
of the Temple was layde,  
consider it (I say) in your  
hart.

19 Is your seede yet in the ba-  
rne: or haue your vineyardes,  
figtrees, pomegra-  
nates, and Oliue trees not  
yet flourished: from this  
day furth wyl I blesse the.

¶ The prophet calls them here  
to an earnest and diligent considera-  
cion of the yeeres past, and the pla-  
ges whych they suffered so many, so  
diuers, so greuous and straunge. As  
though he should say vnto the thus:  
ye are so negligent in marking gods  
working towards you, which hath  
brought so wonderfull great thyn-  
ges amonge you, to the intent that  
ye shoulde returne vnto hym and be  
more diligent in building hys house  
which he so straitly charged you to  
do.



**An Exposition vpon**

**Godes do do. Marke them now more diligent  
pages 17, for God dyd it to teach you your  
shoulde dutie, if ye would haue learned. God  
teach vs dothe not onelye teach vs by hys  
whether woozde and wo:ptyng, by p:ophetes  
they bee and preaching, but by hys deedes al  
good o: so and woozkyng: If they bee good,  
plages. and blessinges, to loue and thanke  
hym for all hys goodnes bestowed  
on vs such mysets, and if they bee  
sharpe and painful to bring vs home  
agayne by repentaunce, to aske for-  
geuence of our faultes, and beware  
that we no more offende him. Ther-  
fore these straunge plages whyche ye  
haue suffered so many yeres, that the  
earth dyd not yelde her fruite, your  
meate and drynke dyd not fede you,  
your clothes dydde not keepe you  
warne, your money wasted in your  
purses, ye coulde not tell howe, as  
thoughe it fell oute of the bottom,  
your corne in the barnes consumed  
ye wyl not home; yea when it came  
to lannynge and wyndowing a man  
thought in one heape he should haue  
had .10. bushels, he founde but .10. the  
halfe: And in the wyne press, where  
ye**

### the Prophet Aggeus.

ye thoughte to haue had .50. gallons,  
almost .3. partes lacked & were consu-  
med, and there was but .20. gallons.

A good husbād that hath much expe-  
rience, when he comes to an heape of  
corne, or a presse of wyne, wyl geffe  
withyn a fewe bushels or gallons how  
much is contayned in the whole, but  
here in the corne to be decryued the  
halfe, and in the wyne thzee partes,  
was very straunge, and could not be  
but as God sayde befoze, that when  
it was brought into the house, he did  
blowe it awaye, and so it consumed.

What a negligence was thys to suf-  
fer such plagues so manye yeares, and yet  
yet to bee so harde harted that they not wo-  
wayed them not, but lightlye let the thery  
passe, not considering wherfoze God  
sent them, nor what fault was in the  
Gods to bee amended, whycher prouoked  
Gods anger so greuouslye agaynst  
them. But such blyndnes is in vs al, a special  
that when wee bee vnder the rodde,  
wee feeles it not, yf God open not  
oure eyes to see hys dyspleasure, or  
rather of nature murmurs agaynst  
hys gentle corrections.

### An Exposition vpon

or elles yf God wythholde hys  
heauy hand for a tyme to tyme whe-  
ther we wyll amende wyth lyttell  
coꝛrection, befoze he laye on vs a  
greater: we fall to our olde facions  
and forget God, hys rod, our duty,  
and hys reuerence, attributing such  
plages to vnscaſonable wether, pe-  
ſtilent ayers, or ſome euil chaunce,  
as though they came not from God.  
As when we had the ſweate where  
ſo many dyed ſo ſodenly, that men  
were aſtoned at it, ſo many ſycke  
þ̄ ther was not holt folkes inough  
to kepe them: Then for that tyme  
we could cal on God, repent, reſtoze  
euyl gotten goodes, gyue almes, &  
be ſory that we had not bene moze  
liberall befoze tyme, but as ſoone  
as it ceaſed, we wer as euil or woꝛſe  
then befoze. So in the late dayes of  
bloudy perſecucion & cruel popery,  
howe ofte wyth teares deſyred we  
God once agayne to reſtoze vs, and  
we woulde no moze ſo wickedlye  
liue: and yet we be woꝛſe then be-  
foze. How many ſweates, rebellions,  
deathes, vnscaſonable peares, haue  
we



the prophet Aggeus.

hath we had, and yet we have forgot-  
ten them; although they came not  
from God; nor yet that God hath  
sent them to teach us to know  
hym by them.

The worthynesse of God, whe-  
ther they be in distress or plagues,  
peril or pain, in our sickness or death. Gods de-  
particulars up to a whole column. Pages are  
generally, are deperly to be considered. Diligently  
doted: for here would be taught, to be con-  
sidered many things by them, of great consideration.  
hadde that great fear and awe, to  
consider the same. Saynt Pauls 1. Cor. 1. r.  
the signification by examples  
past long: before that they should  
not murmur, but be obedient; nor  
tempt. Christe as their father, and  
least they should be in doubt, as  
their father, nor should they be in  
the Scripture put the same as in  
membrance of their goodnes, and  
faunce out of the holy scripture in  
egypte, and shewes them not  
trouble the stranger; for they  
were strangers in Egypt, and  
solus, and knowe the greatest and  
the Strangers suffered. In parti-

Ec. 1.

color



the prophet Aggeus.

the lyke fall on thee. For by that  
plage God teacheth all, whiche  
heare of it, to amende the lyke  
mynkednes, leste lyke plagis fall  
on theym: If they will not learne,  
what manerle is it if they synke  
in their owne synne.

So if thou see thy neyghboure  
punyshe, reioyce not at it, but  
moue for hym, comfort hym, and  
learne the goodnes of God toward  
his selfe: that whete thou  
hast deserued more to be puny-  
shed then hee, yet God spares thee  
and geues thee warninge by his  
punishment to amende thyselfe,  
leste thy faulte be nexte, and then  
shalte thou be more grievously pla-  
ged, because thou hadst not learne  
to amende thy faultes by his cor-  
rection and punishment.

If thy neyghbour be in wealth  
and thou in trouble, learne to a-  
mende thy faultes by hym, that  
God maye bestowe his benedicti-  
on the, as well as on hym. Dis-  
daine not his wealth, nor be not sor-  
rowful for

Eccl.

for



## An Exposition upon

to: it, whether he be good man or e-  
 uyll: for if he be euill, God woulde  
 haue him with gentleness, yf he  
 be good, salone his sorowes, that  
 God maye blisse the also. Thus  
 shall we learne of Gods doings  
 to comforte our selues, and amende  
 our owne lyues. Wherby tyme we  
 shoulde be to seache oute for what  
 cause God plagges vs, we are taught  
 by Iosua in casting lotte with the  
 people when they were plagged, who  
 had angred God to extremite, and  
 so tryed that Achis was in the  
 faulte. So Saul tryed by lotte, that  
 i. Reg. iiii. bys Soime Jonathan had offended  
 when God so hatredly punished  
 them. This muste not Gods plagges  
 and woorkes bee lightlye passed

Offenders ouer, but deeperly considered what  
 muste bee soe he purgeth, and the offenders  
 tryed & purged ouer and punished that Gods  
 mised that plague maye cease: for before, it wylle  
 the plague not. If the rulers be negligent in  
 may cease. purgeth the synne, as their duty re-  
 quires. God muste needs take his  
 paine by himselfe (for synne muste  
 needes be punished, and he is a righ-  
 teous

### the Prophet Aggeus.

trous God, and wyll as well pun-  
nysh the synner, as reward the  
good. But yet man both punyssh the  
faulst, God wyll not, for he punysshes  
not simple for one fault. Therefore  
let vs no more bee so negligent in  
not regarding Gods playns, leasse  
in despysinge lytle gentle ones,  
mee stroke hym rod pouce hys  
wholle wrath on vs, as these men  
wydd.

He wyddes theym look backe-  
ward, not at one yeare or thow  
passed, but euen from the begyn-  
nyng wholle fourtye yeares space  
one stone was layde on an other in  
the foundation of the Temple, and  
tyll all that tyme that they leste of  
their buydynge, and to remember  
howe benefitefull and unforable  
yeares they hadde: The comynge wydd  
not perce the halfe that men looked  
for, or yet dinged it to bee, nor the  
myne thre parties in thus manye  
yeares together, and they shoulde  
haue knowen that all was for their  
dysobedience in not buyldyng the  
Lords house.

Et. iii.

But

# An Exposition vpon

But howe came al this to passe?  
 who was the worker of these pla-  
 ges: was it wynde, myldeu, haile,  
 storme, or tempestes whych dyd all  
 this? In dede they hadde all these  
 and many mo, but God sayde, I  
 smote you wyth blastynge wyndes  
 and myldeu, and haile, all the  
 worker of your hardes. In which  
 he teaches that wynde, haile, myl-  
 deu, storme and tempestes bee hys  
 seruantes, go his messages, where  
 he will, destroyinge so muche and  
 so lytt, whan and where as it plea-  
 ses hym, as Dauid sayth: fyre, haile,  
 snow, yce, and tempestes whych do  
 hys commandement. And because  
 no suche harme comes by chaunce,  
 God wille or by the ruling of the starres, but  
 hys crea- all be hys creatures, scrue and obey  
 tures in hys holys will and pleasure, hee  
 punishing callen it his done dede, and saythe  
 yet he calle I smote you. Wherefo: if by hys iuste  
 it his own iudgement it is done, what so euer  
 dede, is destroyed, & murmure or grudge  
 we must not at hys doynge, thyn-  
 kyng hym to dooe vs wronge, or  
 deale lyke a tyranne wyth vs, but  
 thanke

psal. 148



**The Prophet Aggeus.**

thankfulle heare it, and saye  
that by such lyght punishment, **John. x.**  
hee wylle be th' answerer and  
scape a greater. He must saye to the  
Lord, the Lord saue it, and the Lord  
take it away, as the Lord wylle  
let it be blessed be the name  
of the Lord now and ever. Amen  
I hope to see this hope in every  
sensible creature acknowledge Gods  
kyng, in all his punishmentes, and  
in all his mercies, and in all his  
letters. And it would be a great  
quietnes to our myndes that we  
shoulde patiente and wyllyngly  
beare all crosses that hee shall laye  
vpon vs, rather than to grudge  
at his doinges, whiche were no  
small fault. When Job had losse  
all that hee hadde, yet hee refused  
neither to curse, nor to curse  
neither in any manner, but sayde: yf we receiue  
good thynges of the Lord, how  
des hee be, whiche shoulde we not  
suffer vntill also? The Lord saue  
it, and the Lord take it away  
of euill. Amen. Amen. Amen.

### In exposition vpon

Though the deuill of malice sur-  
red up such men to compass such  
torment against Job, and they of  
conscience or envy doe spoyle  
and robbe the good manne, and so  
hothe the deuill and his members,  
beare their otone condemnation, be-  
cause they doe it from such a wyte-  
less malice, and for so euyl a purpose  
and subiect the good man in such  
plages, hath a further respect to  
Gods loue, and thanketh that he is iustice  
& iustice, let him, and suffereth these thynges  
the deuils by such meanes tryeth his pail  
malice, & eny, and therefore hee thankfullye  
mas cruel taketh it. So in our heerde Gods  
tiapere in louetwyl iust punishment for our  
one dede. synnes and tryall of our faythe and  
patience, doo appeare: and also the  
malice of the deuill towarde us,  
and the furdur malice of one to-  
warde another. But because the  
ende and purpose is herefor: it is  
deuill, is so farre by us, we moue  
our oure dampnation by lying,  
when we doo one to another, but  
towarde another: and God is not  
the cause no: yet the author of us to  
any

the prophet Aggeus.

any myll but a iuste punisher of all synne.

Marke here diligently the mercyfull goodnes of our good God, and father in punishmente his people, howe hee bestroves not bitterly to strike their wyues and children, or plague them wth extreme diseases, but begrunes gently wth theyr coynes and other trauytes, farre of from them whose losse they myght better beare: yet neuer the lesse by these lytle ones he gyues them warninge to amende, or elles he will punisher them more greuouslye, and come nearer unto them in such thynges as they loue mo:re dearly, and at length they and all theire shoulde perishe if they would not amende. Thus saythe God, I will bysytte you in the robbe of mynne, that is to saye gently: and Dauid in Gods name sayth: I will bysytte theyr wyckednes wth a robbe, and theyr synnes wth a scourge, but my mercye I will not take away from them, nor I will not hurte them, as I am a true God. Thus

God be-  
synnes  
synne  
gic  
to  
ps  
psal. 99.



An Exposition vpon

Thus lyke a father, and not lyke a  
Tyranus hee punysshes to amende,  
and not to destrye, to save, and  
not to condemne, for loue, and not  
for enuy, to pull vs from our wick-  
ednesse to hym, and not to make  
vs to hate hym, or runne from  
hym, for as by lytle ones, that wee  
make a word greater, and not in  
them utterly perishe.

The ende of Gods punysshynge  
this people so longe, appeares here  
when hee saythe: you woulds not  
turne vnto me sayth the Lorde. For  
this cause then, that they shoulde  
turne to hym, by the he sende these  
plages, and not for hate or harme to  
his people. But what a wicked-  
nes and harde hartes were those  
men of, that among so many thra-  
tynge, so great plagis, and in  
so many yeares, they woulde not  
turne vnto the Lorde. Here ap-  
peares howe true it was that hee  
sayde before, that all were fallen  
on slepe, bothe prince, priest, and  
people, vntill the Lorde awaked

God  
punysshes  
for our  
prophets  
suffers  
long.

## The Prophet Aggeus.

for all their iniquities, to see their  
great disobedience, and to go a-  
bout their baptyng. And also  
thys declares howe unable and un-  
willing wee bee to doo good, until  
God shew vs hope by his grace.  
God deales wth vs as the Shep-  
herde dothe wth his sheepe: If a  
sheepe runne from his fellows, the  
the Shepheard setteth his Dogge  
after it, not to deuoure it, but to  
bryng it in agayne: So our hea-  
uenly Shepheard, yf any of vs  
his sheepe bysleue hym, he setteth  
his Dogge after vs, not to hurt  
vs, but to bryng vs home to a con-  
sideration of our duty towards  
thys our heauenly father and lo-  
uyng Shepheard.

Gods Dogges be penury, de-  
uylment, sykenes, rayll iailles,  
death, exche, warre, ignominie,  
superstition, losse of goods, or  
frendes: Who coulde haue hol-  
den his handes beyde such a sur-  
dye people, and not bitterly haue  
destroyed them, where no sorte of  
men amonge suche a number, for  
so

### In Exposition upon

so many plagues in so many yeares,  
hold turne to they: Lord God. Here  
therefore may appeare the long suf-  
feringe of God, who dothe not so-  
denly in a rage take vengeance on  
he as soone as the fault is done. (as  
one of us doth towarde another)  
but rather so long to loke for our a-  
mendment and repentance. Also it  
Rom. xi. is evident how true that is whiche  
God sayth: all the daye long I stre-  
ched out my handes to an unfaith-  
full and rebellious people. Our sa-  
xuel. 3. uiour Christ saythe hee standes and  
knockes at the doore, and would  
come in, and we wyl not let hym  
in. The more for: bys mercies sake  
soften oure hartes that we despise  
not suche gentyll callinges, and  
be found in the number of such hard  
hartes, least we be geuen up to our  
own lustes and so perishe in our own  
wickednes. When we reade & heare  
thys surdy disobedience towarde  
God, we thinke thys people to bee  
the worst vnder heauen, and yf we  
had bene in theyr case we should not  
haue bene so desoloyed. But yf  
we



the Prophet Aggeus.

We looke at our felues, and without  
flattery examine our owne consciences  
and behauiour towards God, we  
shal finde that we haue bene plagued  
no lesse then they, and haue hadde  
Gods long sufferance and benedictions  
shewed towards vs no lesse then  
they, and yet we haue not learned  
so much, yea lesse than they: God  
of hys goodnes amende it in vs for  
Chazars sake.

And because they hadde bene so  
negligent in not considering Gods  
plagues and woes among them so  
many yeres, yett thus againe in this  
sorte he wylles them not lyably to  
consider it nor forget it any longer  
as they had done before tymes. But  
deply to woe why those plagues had  
fall vpon them, for Gods woordes no  
thyng in vaine but for our learning  
and great profit, that we may re-  
member our duty the better & more  
reuerently worship hym hereafter.  
It is no small fault to lyably to  
consider Gods woordes towards vs,  
for that we might the better bott  
be hath geuen man onely reason as

misimae  
and pld  
a. 3. 11. 11  
4. 2. 11. 11  
3. 1. 11. 11  
ni 11. 11  
3. 1. 11. 11  
3. 1. 11. 11

### An Exposition upon

a chiefe treasure, that we maye be  
the same, and also taught by hys  
maide to do so. Therefore if we do it  
not, we are worse the beastes which  
have not reason to consider such his  
workinges.

No hynde of fruite, come, vines,  
figges, pomegranetes, olives, had  
prosperously increased of all these  
peeces, which could not be but for  
some great cause: and yet they pas-  
sed but lightly on it, neither fea-  
ring God the more leaue he shoulde  
increase these plagues, nor amende  
their lyues, that hee myghte holde  
hys hand from plaguing them any  
longer. Often I earnestly rememb'ring  
of our disobedience towards God,  
and considering hys scourges for  
the same, we bee in all good vertues  
an earnest amendment of lyfe. The  
worthy Ierome in the gospell that  
had spent all hys portion of goodes  
with himselfe, when he was driven by  
honger to remembrance of hym selfe  
and his mischeuour: Came home  
to hys father, submittes hym selfe,  
confesses hys fault, saying: Father

Remem-  
bering our  
sinnes,  
plagues,  
worke  
good in  
us.

Luk. xv.

the prophet Aggeus.

I haue sinned agaynst heauen and  
thee, and am not worthy to be called  
thy son: and so is receiued to mercy.  
The Iudye can acknowledge his  
synnes, with some righteous. Saint  
Paul remembryng howe he was **1 Tim. 1.**  
a persecuter, cruel, a blasphemer, so  
kept in an humble and lowly know-  
ledge of hym selfe. **1 Cor. 15.** and  
maketh confessing they: disobedience  
and synnes of the hole people, know-  
ledge they: myserie, Gods iudgement  
punishing, and so obayne mercy.  
Moses to teache the Iewes to be **Exod. 22**  
pitiful to straungers, brydres them:  
remember howe they were straungers  
in Egypt, and slaues to pharaos:  
for in so considering their owne  
estate and heauy case that they were  
in before, they shoulde leaue the  
better to petye straungers and con-  
syder they: heauines. **1 Cor. 12**  
The by re-  
membryng diligentloure case  
and state passe, with Gods iudgement  
for ouersynners, we shall leaue  
our myserie all so: helpe of God  
and bee more ware hereafter, that  
we fall not into the lyke synnes,  
and



## An Exposition vpon

and to procure Gods anger and heau-  
uill hand, heaping our owne dam-  
nation. God sende such thynges to  
teache vs our vices, and if we doe  
not learne, he will call vs out of  
his schole. No good scholemaster  
will suffer such leaue scholars in  
his schole, as will not learne, when  
they be sufficientely taught, & teach  
by gentilles & barbaries, by thinges  
past and present, by example & con-  
trast & experience of our selues.

And where these plagues began  
to fall vpon them, such cursed & filthy  
ground worke of the temple was  
into, & when they left of building,  
a man would thinke, God dealt  
seuerely with them, which would  
not spare them any thing at all,  
but for the synne faulte punished  
so sharply and continues so longer.  
But as the prophetes teach, when  
he hath reached the cruelty and  
persecution of Antiochus, thus a  
man should thinke, God hated his  
people for dealing so sharply with  
them, he sayth, God vsd it for love  
and that he loved them more than  
all

2. Mach.  
vi.

the prophet Haggai.

all other people, because by correction  
 on he would so soone call them back  
 and not let them lyue in synne any  
 as he dyd other nations. The Gen-  
 tiles whom he punished nothing so  
 sharply, but let them lyue at their  
 pleasure: they knewe him not, nor  
 shopped him not, nor he gaue them  
 not hys woord, nor his prophetes,  
 but let them take their pleasure, as  
 though he cared not for them. Man  
 will considerunge the dyuers plagues  
 and sicknesses wherby God layde on  
 him, said: it is good for me that thou  
 hast corrected and humbled me, for  
 before I was corrected, I sinned.  
 For as the Butcher may suffer those  
 heathen which he appointes to be kil-  
 led, to go wher they lust in the best  
 pastures, and to breake hys hedges,  
 that in so doyng the sooner they be  
 fat, the sooner they may be slayne: So  
 God, those people which he loues  
 not in Christ his sonne, he lets them  
 take their pleasure, correctes them  
 not for their amendement, but lets  
 them worke their will, condempna-  
 tion, in getting the by to their own  
 lustes.

Psal. 119.

Gods  
 punishing  
 is a token  
 of his love

De. 1.

# An Exposition vpon

Heb. xii.

in this. Our father sayth the Apo-  
 stle, correctes hye chylde, & those  
 whiche he correctes be no bastards.  
 And although the correction of God  
 seeme sharpe and bytter for the pre-  
 sent time, and seeme to come of hate  
 and not of love, yet the end is sweete  
 louing and profitable that he maye  
 geue vs hye helpes. A vessel if it be  
 soyle, must be scoured before wyne  
 be put in it, and hee that wyl make  
 hye ground fruitful, must first pull  
 vp the weeds, before he sow good  
 seede: So by these sharpe meednes  
 must the bodye bee purged, that the  
 mynde maye bring forth hye due  
 fruite in feare and reuerence. As was  
 in Englande: therefore remember  
 Gods plagues whiche we haue suffe-  
 red, of Gods good wyl, so long and  
 many, for our amendement, and let  
 vs lament our hardnes of hart, that  
 haue bene so greuouslye and longe  
 punished, and yet haue not trulye  
 considered the heauynesse of Goddes  
 hand, nor the greatnes of our sinnes  
 wherby the heare is provoked hye an-  
 ger vpon vs. We are sufficientlye  
 taught



the prophet Aggeus.

taught by all examples before us, of  
we will learne, and by these present  
places that mee sith, what a gre-  
uous thing and horrible synne, it  
is in Gods sight, to leave Gods  
house unpurged: and yet like un-  
reasonable beastes and brutish,  
we neither feare our good God as  
a Lord, nor love hym as a father,  
as Malachy sayth: If I be your  
Lord, where is the feare ye owe  
me? If I be your father, where is  
the love that ye owe unto me?

3:21:10

Malach. 1.

Malach. 1.

from hence forth, God pro-  
mises too, bleesse them fruits and  
moorke, and then hadde not to God fur-  
great feares before, but none neth to be  
then should have so great pleasure, when we  
that when we turne unto turne to  
God, God turne unto hym, when hym.  
man amends, God looks chere-  
fully on him, where before hee was  
angry, when man leaves synne,  
God leaves playne, when manne  
humbleth Goddes house, and mayn-  
tyneth his true religion, God  
blesseth his house, and all that in  
it is.

Wd. ii.

As

**Deut. 28**

**Preaching  
mouues  
more than  
plages.**

### **An Exposition vpon**

**As Moyses teaches: If thou heare  
the voyce of the Lord thy God to  
do his commandment, thou shalt be  
blessed in the Citie, in thy house, in  
the fildes, &c.**

**And how came all this to passe,  
that they were so amended by pre-  
ching rather then plagging: for that  
which could not be obeyed in 40.  
yeares plagges; was gotten in three  
weekes preaching. Aggeus came the  
first day of the 11. Moneth, and the  
24. of the same they began to worke  
so they had no more tyme to preach  
in, nor they to prepare their tooles in  
but three weekes & three daies. Such  
a strong thyng is the word of God,  
sharper then a two edged sword,  
and pryncypally the diuision of the  
Heb. xiii. minde and conscience, and when it is ear-  
nestly receyued, it makes manys to  
feare no death nor displeasure nor to  
thinke any thyng painfull, so that  
he may please his God. Therefore let  
vs haue it in reuerence, let vs heare  
it, reade it, marke it, remember it, &  
practise it: for in it is shewed vnto  
vs al the counsell of God, & it is set  
for**

**the Prophet Aggeus.**

for a sufficient doctrine to vs, to shew  
 vs by to the doing of our dutye, and  
 saluation of our soules, to the wooz- **Gentilnes**  
 ipping of God, and vnderstanding **is oft bet-**  
 his goodnes offered vnto vs. Also a **ter than**  
 worthy example it is to be folowed **Harpenes**  
 of al that haue correction of other,  
 that when the rod will not serue, to  
 proue woordes and counsaile: for of-  
 ten, many be such, that they will do  
 moze for a woode, then a stripe, and  
 often strokes harden the hart, when  
 gentlenes wyntes and perswades.

20 **¶** The worde of the Lord **The text.**  
 was spoken the seconde  
 tyme vnto Aggeus, in the  
 xiiii. daye of the moneth,  
 saying:

21 **¶** Speake to Zerubabel the  
 Ruler of Iuda, saying: I  
 wyll trouble heauen and  
 earth also.

22 **¶** And I wyll destroye the  
**Ed.iii.** **seate**



An Exposition vpon  
seate of the Kyngedomes,  
and I wyll breake in sun-  
der the strengthe of the  
kyngedomes of the hea-  
then: and I wyll throwe  
downe the Chariotes and  
the Ryders in them, the  
Horses shal fal downe, and  
the Ryders on them, and  
the noblest shal be slayne  
by the swoorde of hys bro-  
ther.

23 In that daye saythe the  
Lorde of hostes, I wyll  
take thee Zerubabel, sonne  
of Salathiel my seruant  
(sayth the Lorde,) and I  
wyll put thee as a sygnite,  
because I haue chosen thee  
(saythe the Lorde of Ho-  
stes.)

The

the Prophet Aggeus.

o

The people of God nowe goynge  
diligently about to buylde the Loz-  
des house, and woorkyng at it now God bless  
thre full monethes, dydde so well les theym  
please the Lorde, that hee sent hys that build  
Prophet toyle on a daye to com- his house,  
forte and encourage theym in theyr and sende  
doynge, leaste they shoulde faynte, them pre-  
or hee slacke in goynge forwarde, as chers.  
they were before. Suche a loonyng  
Lorde is our good God vnto hys  
people, that he wyl mayntayne and  
set forwarde all suche as go aboute  
dyligently to walke in their voca-  
cion and buylde hys house to theyr  
power. Quere moneth from the  
begynnyng of the restoryng of thys  
Temple, they hadde one message or  
other from God, by hys Prophet,  
to wyl them to continue and go  
forwarde in thys well doynge and  
buyldyng Gods house.

In the syxte and seuenth moneth  
came thys Prophet Aggeus with  
Goddes message vnto theym, as is  
sayde before: In the eyghte mo-  
neth comes zacharias the Prophet.

Ed. llii.

In

## An Exposition vpon

zacha. i.

Luke. ix.

In the .9. moneth, comes this pphet agayne: thys on a day from God with comfortable promises, in the .x. moneth comes zachari agayne. So whyle they were thus diligent to do thys duty, God was as ready to shewe them mercy, and myght be to all whych do the lyke, as he hath promysed þ to euery one that hath, it shall be gyven. Therefore yf we be desirous to haue increase of þ Lords blessings, let vs be diligent to increase that lyttell whych we haue gyven vs fyrst, & it shall be increased to moche more. He bringes þ Lordes message and not hys owne lyke a true seruaunt, not so; monye as the popes pardoners and priests do, but freely & willingly comes twise a daye as the Lord appoyntes hym. Contrarywise yf the people follow not that whiche they be taught, God takes hys word and prophets from them. It is writen of a holy fether called Isidore, whych when certayne despyed hym to preache, he sayd: In tyme paste whē men did as they wer taught, God opened many prechers mouthes



the Prophet Aggeus.

mouthes, now the people wyll not,  
therefore God stops their mouthes.

He is now sent to Zerubabell the  
pryncce and chiefe ruler, spectallye  
by name, but not as though thys promp-  
prouse pertained to hym onely and les ma-  
not to the rest of the people, but by de tobat  
hym to the rest of the people. Under ticular,  
the name of Zerubabell is contained pertap-  
here al hys posterity and kingdome, nes to  
for it to hym was neuer performed. their sue  
As what leage truth or promyse of cessours  
fauour so euer is made to any king,  
in the same is hys kyngdome con-  
teyned, and hys subiectes are also  
pertakers of the same. So the pro-  
mises made to Abraham, Isaac, Ia-  
cob and Dauid, belonge not to them  
onely, but to their chyldren also,  
successors, heires, people, and sub-  
iectes. I wyll restore the decayed Amos. 9  
houses of Dauid (sayth the prophet)  
meanynge the kyngdome of Chryste  
and Christians, to the ende whom  
he calles Dauid by the preaching of  
the gospell.

For thys troubling of heauē and  
earth inough was sayde before, and  
thys

### An Exposition vpon

thys is that which the Apostle saith to the Hebrews: yet once I trouble heauen & earth: meaning that those thynges whych are thus troubled, perysh, and those which be not, continue: and that those kyngdomes that set vp thern selues agaynst Christ, shall fall, but Christes kyngdome shall stand for euer, as Dauid sayth: Thys kyngdome is an euerlasting kyngdome. It is as much to say: that he would fylle the worlde wyth warre betwixt the Iewes and the Grecians that they shall trouble the earth.

Thys Prophet in the verse following tels of the destruction of the kyngdome of the Iewes, vnder whose dominion the Iewes were now, and to whom they paid great taxes as Nehemias telles. He calls it the seate of kyngdomes, because many kyngdomes wer subiect vnto them, & that all the greatest kinges feared thē, serued thē, were in league wyth them, or sought frendshipp at thēre handes. And although thys is now tolde, yet it was not fulfilled of

**the Prophet Aggeus.**

of a hundred, forty, and fyve yeares  
afterwardes, or a hundred, thirtie,  
and foure yeares as some do count:  
And it is spoken to comforte the  
Iewes and aunswere to two principall  
objections whiche they myghte  
have layde agaynst God and hys  
Prophet. After that they hadde  
nowe broughte earnestlye at the  
buyldynge of Goddes house thre  
monethes, God was so well deli-  
ted wth them, that where as  
heretofore he hadde so long plagued  
and sharpe punyshed them, hee  
sayd: From thys daye forth will I  
blesse you wth your olives, vineyardes  
pomegranates, and other fruites  
shoulde encrease and multiply whiche  
all before had bene unfruitfull.  
But to thys the people might have  
sayde: what are wee the better to  
have all these fruytfull and plenti-  
fous, are wee not Tributaries  
to the Persians, and what plente  
or profyt so euer we haue, they take  
it from us by their greete taxes.  
All is one mater whether we haue  
much or lytle, plente or scarcens,  
good



**An Exposition vpon**

good cheape or deatth: for if we haue much, we pay much, and if we haue but lytle, we pay lytle, so all is one thyng to vs, except this coulde be **Goddess amended.** Therefore our most mercy-  
promy- ful God whych wyl take all doubt-  
les, satisfie from vs, which we can obiecte, and  
saye y<sup>e</sup> con comfort vs in all poyntes that we  
science can feare, sayth thus vnto them: be  
in al don not afrayde of thys great power  
tes.

and kyngdome of the Persians, vn-  
der whom ye now be, and pay tri-  
bute vnto, for rather then my people  
shall be still oppressed, I wyl pull  
downe the whole kyngdome, and  
strength thereof, the chariots, hor-  
ses, the ryders on theym, and horse-  
men, al shal fall, yea the chiefest man  
among them, euen the kyng hym-  
selfe shall be slayne by the sword,  
not of a straunger, but of hys owne  
countriemen, brother and seruaunt.  
And althoughe thys shall not come  
to passe nor bee done in your tyme  
and dayes, yet bee ye sure it shall  
be done at the tyme apoynted when  
God shall thinke it best for hys glo-  
ry, and your commodite.

**Daniciell**

the Prophet Aggeus.

Wherell in hys visions was often  
taught of. 4. Kynges and Monar-  
chies, whych should come. First of  
the ymage whych had the brade of  
gold, the armes and brest of syluer,  
the bealy of brasse, the legges of yron: And agayne by the ymage of. 4.  
brasse, a Lyon, a Beate, a Libarde,  
and the fourth for cruelnes wanted  
a name, whych woth his teeth shuld  
teare al, and tread vnder his fete. &c.  
By which all, were noted first the  
Kingdome of the Assyrians, and Ba-  
bylonians, the seconde of the Medes  
and Persians, vnder which the Je-  
wes now were. The thierd was the  
Grecians, and the fourth of the Ro-  
mapnes, whych all shoulde raygne  
in course a tyme, and shoulde conti-  
nue to the worldes ende, but euerye  
one more cruell and worse then the  
other, as is now the Romyshe Pope,  
vnder whom we be. He is Empe-  
rour in dedde, slurpyng the fourth  
kyngdome, and rules lyke a Prince  
on earth aboue kynges, and hath  
dryuen the Emperour almost out  
of Italye, and taken the landes and  
possession.

### An Exposition vpon

The possessions of the Empire from hyn  
it is cm and makes hym content with a goz-  
peroute net of the wo;ld in Germany, hater  
in dede, the reuenues of the Empire is not  
and hys now so muche as dyuers Lordes  
sulpng haue. Every one of these kingdoms  
is wo;se was wo;se then the other before  
then the them, as these besties and mettalles  
were wo;se then the other.

By the  
which we may learne that the king  
dome of the Pope is wo;se then  
the others were: and that it is worse  
to be vnder hym, than the other  
whyche were Deathe and knewe  
not God: for God hates them worse  
whyche beare the name of Christen  
men and make a shew to loue God,  
and in dede doo nothyng elles but  
hate and persecute the good men as  
the Pope doth. The seruant which  
knoweth hys Maysters will and  
doth it not, shall be wo;se braten  
then he whyche offendes by igno-  
raunce.

The kyngedome of the Affri-  
ane was now pulled downe, and  
geuen to the Persians, and this is  
that kyngdome now whyche the  
1510



the Prophet Aggeus.

Prophet sayth God would destroy  
and geue ouer to the Grecians. This  
came to passe in the tyme of the last  
Darius, who in diuers battayles  
fought wth Alexander the great,  
suffered the worse, and was over-  
comen. Where Alexander firste ta-  
kyng Darius wyfe the Quene, hys  
mother and hys chyldren prisoners,  
used them gently as hys owne. Da-  
rius seyinge suche gentleness, and  
thynkyng to fynde lyke sauoure for  
hym selfe, sent Embassage to Alex-  
ander and sayde if hee would let  
hym keepe hys kyngdome vyll, all  
other thinges should be at hys plea-  
sure. But Alexander answered  
that he coulde not suffer hym so,  
for the worlde coulde no more a-  
byde twoo kynges to raygne, then  
to haue twoo sunnes to shyne,  
therfore there was no remedye,  
but yelde hym selfe yf hee woulde  
lyue. Then Darius seying that,  
prepared hym selfe to the fielde,  
where hee was trayterously slaine  
by hys seruant Bessus. So is this  
true wherthe the Prophet saythe,  
the

**An Exposition vpon**

the chiefest man by the swoorde of  
hys brother shoulde be slayne. So  
woulde I translate the Hebrew  
woorde *Isch*, rather then every man  
as some do. For every man was not  
slayne by hys brother, but the king  
namely as the history tels.

This is common in the Scrip-  
ture, to put the woorde brother for  
one that is of the same countrey,  
kinted, or religion, and not alwaies  
for those which haue one father and  
brother mother. So it may wel stand that he  
was slayne of hys brother, that is  
to say of hys countryman, as the  
history calles *Bellus* hys seruant.  
Alexander synnyng kynge *Darius*  
thus deadly wounded of hys ser-  
uant, for iustice sake to punishe  
suche traytours, hended down the  
toppes of two yonge trees, and tyed  
the legges of *Bellus* to them;  
and let them swynge by fodenlye a-  
gayne, and so rent hym in peeces.  
Likewyse *Dauid*, when one came  
vnto hym, telling hym how he had  
slayne *Saule* hys enemy, thynkyng  
thereby to picke a thanke, and get a  
rewarde

the Prophet Agabus.  
reloved of Dauid, he was by the re-  
magnement of Dauid sayne: and  
to shoulde all traytors which be false  
to theyr masters be serued. Thus  
the kynge bringe sayne, the kyng-  
dome was brought from the Iheru-  
salem to the Grecians, as the Prophet  
telleth here.

Where god saileth by his Prophet  
that he wyl destroye the kyngdome,  
thow we destroye the houses, and hor-  
mienne. &c. we be taught that God  
maketh kynges, putteth down, and  
chaunges kyngdomes, fro one peo-  
ple to another, for the times of the  
people as Sirach sayeth, & maketh  
to rule who pleaseth him. The land  
spies out the rulers and people in it  
for theyr synnes, and God gaue it to  
the Iewes. Therefore let not Prin-  
ces trust in theyr great strength and  
powre, for it is the will of God that  
getteth victory as he speaketh good,  
whether they be good rulers or euil,  
they be set up of God: as Salomon  
sayeth in the name of God, by me  
kynges do raygne: and yet sayeth  
Christ sayde to pylate, thou shouldest

Ec. i

haus

Eccli. r.  
Leuit. xlii  
Princes  
stande not  
by theyr  
owne po-  
wer.

Psou. viii.  
John. xix.



**Job. xxxiii.**

**An Exposition vpon**

haue no power ouer me; excepte it  
were geuen the fro above. If thei be  
good rulers, it is gods good blessing  
and free mercede, if they be euill, it  
is of iustice to punish the our sinnes, as  
Job sayeth: God makes Hypocrites  
to rule for the sinnes of the people.  
What cause haue we then in Eng-  
lande to complayne, that god deales  
so sharplye with vs, that where we  
haue ben long Hypocrites afore him  
he punished vs of late, a whyle, with  
Hypocrites to be in auctoritie ouer  
vs: when the Barons invaded this  
realme, drove out the English men,  
and ruled as kynges, the state of the  
commonwelth was muche lyke to  
these our dayes, and the lyke synnes  
reigned in all sortes of men, bothe  
hygh and lowe, nobility and people,  
rulers and subiectes, prelates and  
clergie: the most parte were greates  
Hypocrites, and superstitious, cruel,  
covetous, gluttons, lecherous,  
danters, and ambitious. Therefore  
let vs amende, or we shalbe geuen  
bp, to the Spanyardes, Scottes,  
Flemynges, or Frenchmenne, as  
we

the prophete Aggeus,  
we were then to the heathens. God  
gaue his people into the handes of  
the Babylonians, and other people  
raigned aboute them, whiche were  
then the chiefe scourges of the  
Iewes, and so will he be with us as  
he hath bene to our fathers if we  
do not amende, for he hath  
promised in all ages, & will punish it.

But as God comfortes his people  
here now by blessing his house, and  
saith, he will throve before that  
kyngedome whiche than troubled  
theym: so he will be as good unto  
us, yf we be as good hertely, and  
he will destroye theym that trouble  
us. His love to his people is greatest  
as he saith, he y touches yd touches  
the apple of my eye. So tender is our  
god, dearer as we be over our eyes, Zachar. ii.  
whiche be the tenderest parts of us: &  
he touches most assuredly) regenerate his, Gods love  
pleasure dwelleth in us: for he can no in all ages  
more for his people take wronge, and is greatest  
be oppressed now, then afore times, to his people,  
he is our charyngelyng, no: his love ple  
waxes not colde, no: olde, we be his  
chyliden & the members of his mystical  
bodye.

**An Exposition vpon**

holpe; as they were no lye to whom  
he promyseth this helpe; he is our  
Lorde God and father, he nuryge his  
chylde; and members in all ages;  
and poyntinge his blessinges on  
them, for Christes sake in whom he  
hath chosen them, therefore he wil  
shew the lyke mercyes unto vs; and  
of iustice reuenge all displeasures  
done to vs for his sake.

The last verse maketh answer to  
another objection which the Jewes  
myght haue made agaynst the pro-  
phete sayinges: if this kyngedome  
shalbe theiues dornie, and so great  
warre shalbe as though heauen and  
earth shold go together then shall  
we be oppressed; we are but few in  
number; there is but few of vs  
come home agayne; and what shall  
we do then; how shal we ascape being  
compassed about with so strong and

many enemies; the shalbe consumed.  
To this God maketh answer, and  
God deliue by word then not be afrayed; for in  
reth bys in that daye when this greute trouble  
greatest shall come, I will take the Zarah  
daungers. I habell my seruant whom I loue  
saith the lord, & I will kepe thee as  
my



**the Prophecie Aggeas.**

**my praye. I praye and you shall**  
**not perishe sayethe the myghtye**  
**lorde of hostes, because I have**  
**chosen thee.** So good a God and  
comfortable lorde is our God to all  
his people in all ages, that he wyll  
leau no doubte vntaken a way that  
can dyscomfort his children. But he  
wyll satisfye all whiche can be sayd,  
& pull al feare fro vs. Wherefore Zu-  
rubabell is here promysed to be deli-  
uered out of al dangers of that great  
warre, & translatinge of the kingdō  
from the Persians to the Gretians,  
so that he shoulde cathe no harme.

But here ryseth a harde question,  
howe this shoulde be true that God  
wolde deliuer Zurbabell in that  
daye of so greate trouble, seinge that  
he liued not so longe, but dyed with-  
in. iiii. yeaeres after this Prophecie.  
Zurbabell was the fyrst Prince of  
Juda whiche ruled the people after  
they returned home from Baby-  
lon, he came home with the people,  
was their Capitaine & had nowe ru-  
led a. xl. yeaeres, he ruled in al but. 58.  
yeeres as the History saieth, & this de-  
Cenii. 111007 Aruc

o  
An Exposition vpon  
the promise of the kingdome of the Ier-  
usalem was not fulfilled of .475. yeres  
afterwardes by nere hande to much,  
howe coulde he then be deliuered in  
that daye, and dyed so longe afore:

Promyses vnto this maye be answered that  
made to the which was sayde afore: that prom-  
father, be- ses made to kynnes, and the fathers  
long to the are not to be applyed to them onely,  
chylde. but they be made also to theyr chyl-  
dren and subiectes, and shalbe ful-  
filled in longe yeres afterwardes,

rather therat that present, so wyl  
God exercise our fayth, in patiently  
lokyng for his comynge when his  
holye wysedome shall thinke good,  
and not when oure folysh fathies  
shall wythe and desyre him to come.

Promyses made vnto Abraham,  
Isaac, Dauid, and Jacob .&c. were  
not fulfilled in their dayes, but to  
their chyldren longe afterwardes, so  
Godde makes promyse here to these  
Princes and rulers, that all the sub-  
iectes maye knowe that they be con-  
teyned also in the same truce and  
leage of God, and that the promyse  
concerne them also, and they shalbe  
deliuered in that daye, from all the  
daun-

**the Prophete Aggeus.**

danger of warre, and enemies that shall come vpon them. And it is as much as though the Prophete shuld say: thou Zerubbabell and thy kyngdome, all thy people and subiectes be not afrayde, for in those troubles some dayes I will saue you and kepe you as diligently as my ryng and Seale.

And that they mighte the more earnestly beleue it, hee called hym seruante: whereby he mighte well assure him self, that if earthly lordes and Maysters will defend their seruantes, muche more hee that was king of heauen and earth, and Lord of Lordes mosse tender and louinge of his subiectes, woulde not see his seruantes oppressed, biolentlie trodden vnder foote, nor throwe downe, but he wolde bee their mightye deliuerer and reuenge their wronges, what can bee greater comfozte too any people, than to here God vouchsafe to call him selfe their lord God & Maister, and them his seruantes: if this be thought so greate a promotion that an earthlye lord will take vs to his seruice, speke cherefully to

God deliue  
reth his ser  
uantes, if  
they will  
weare his  
liuereye.



An Exposition vpon

vs, sette vs in some office or lette vs  
weare his liuerey: it is muche moze  
to be esteemed to be seruante to Je-  
sus Christe, to beare his crosse for  
that is his lyuerey to fighte vnder  
his banner, and haue him for our ca-  
pitayne. Menne doe commonlye sue  
to be seruantes vnto noble menne  
and weare their lyueres that who  
so euer seeth theyr coate maye feare  
the, and vnder their Maisters name  
they maye rule in their countrey  
lyke Lordes of the lande, doe wrong  
whan they luste and euery manne  
shall call it right, and thoughte they  
were slanes afoze, yet nowe they  
shalbe euery gentilmans felowe  
but they whiche weare Christes ly-  
uerey, bee obedient and louinge to  
all, doe no wronge but suffer, praye  
for them which persecute theim, and  
doe good for euill, this lyuerey wee  
musse weare if we will be the Lor-  
des seruantes, and partakers of  
his promise and deliuerance in the  
daye of trouble.

This similitude whiche the pro-  
phete vseth of a ringe, that god wold  
kepe

the Prophete Aggeus.

keepe him as safely as his ringe,  
is taken of Kinges & Princes, which  
amonge all thinges kepe their seale  
signet and ring mooste surelie, either  
theim selues, or betake it to some  
mooste trustye frende to kepe: if the  
seale shoulde bee counterfeited, stol-  
len, or blanches sealed with it, what  
hurte or treason might be done there  
by: their landes, offices, or treasure,  
might be gyuen away: the subiectes  
sturred to rebellion, or the destructi-  
on of the hole common welthe mighte  
folowe therton. Wherefore that thei  
might mooste certayneleye perswade  
theym selues, that in that trouble,  
some tyme of warre and destruction  
of the kingdom of the persians thei  
shoulde bee moost safelye kepte: hee  
sayeth hee will keepe them, as hys  
ringe and seale, that is to say, mooste  
safelye. And as when a frende  
send hys ringe or seale for a token  
to his frende, it signifieth that he lo-  
ueth hym mooste derelye to whom he  
sendeth suche a pledge of loue and  
friendshippe: and also teacheth him  
that where hee seethe his frendes

God saith  
hys people  
in al daun-  
gers.

¶ e v

rynge

**An Exposition vpon**

ring, he shulde not denye him his request, nor doubt of the message that it shoulde be counterfeited: so when he names his ring here, they should not doubt of his loue towarde the,

**The scrip-** ture is with vs when Doctors bee created Gods In- they haue a ring geuen them as a denture, & ceremony of honour and aucthority, the Sacra- and in matryage the husband geueth mentes he his wyfe a rynge for a sure pledge of Seales. to God our Saviour vnder this

similitude of a rynge commēdes his honour that he hath called vs vnto, to be his seruantes and chyldren, the loue he beares vnto vs, in that he hath maryed vs vnto hym in his Sonne Chaste, by the weddyng rynge of fayth, and the weddyng apparel appereth whē Osee sayeth: I wyll marie the to me in fayth, in- fice, iudgement, mercye, and many mercyes.

**Osee. ii.**

Vnder this name of a Seale, hee commendeth vnto vs also bothe his outwarde visible sacramentes, and the inward grace of the holy ghost, woꝝkyng in our consciences. Saint Paule



the Prophete Aggeus.

Paul. iiii. to the Romanes calleth  
circumcession (a sacrament of the old  
lawe) the seale of the righteousness  
of sayth: and as that was a seale in  
that tyme to our fathers of righte-  
ousnes, so be our sacramentes to  
vs in these dayes, seales of Goddes  
promyses vnto vs, and all haue one  
strengthe and vertue. The scripture  
of god is the indenture betwixt god  
and vs, wherein is conteyned both  
the promyses, grace, and mercy, that  
God offereth to the world in his  
sonne Christ, & also the conditions  
whiche he requires to be fulfilled in  
our behalfe: the sacramentes are the  
seales set to his indenture, to streng-  
then our faith that we do not doubt.  
Baptisme is a sacrament sealed by  
God, and sealyngs our consciences  
that God taketh vs for his chyldren  
& seruants, and we offer and binde  
our selues to serue hym onely as a  
Lord and father: the supper is also,  
wherein he feedes vs spirituallie,  
(thus take into his seruice) with his  
alone precious bodye and blood, and  
we rekenyng with our selues  
wherin

**An Exposition vpon**

toberin we haue offended hym, as he  
mercy, not byng doubtyng, to ob-  
teyne it, and reuewe our bonds to  
him which we haue so often broken,  
and promysse to do so no more. So  
that when God geueth these his sa-  
cramentes to vs by his ministers,  
and we receiue the same, the bar-  
gayne is full made betwixt god and  
vs, the wyllynge sealed and deliue-  
red: we are become his people, and  
he our god, we to serue, loue, honour  
and worshyppe hym, and he to help,  
delyuer, defende, and prouyde for vs  
all necessities. This inward se-  
alynge of the conscience, which is the  
seconde sorte of sealyng, is where  
God poureth his loue so plentifully  
into our hertes by the holpe of hys  
whiche is geuen vs, that he beareth  
witnes to our spirite, that we be the  
chilozen of God, and sturreth vp our  
myndes to call hym father, father,  
we haue a tast and felyng that God  
hath chosen and sealed vs for hys  
people with the holpe of hys promi-  
sed, as sainte Paule sayeth. This is  
a sure token to a fapthfull hearte,  
that

**Ro. v. viii.**

**Eph. i.**

the prophete Aggeus

that he is the chylde of God, and god  
his father: and of this he taketh so  
greate comfort that in what trouble  
soever hee fall, he knoweth that god  
doth stryd of hate: but of love, trieth  
his sayd that other may knowe the  
same by two earnestlye he loveth his  
god, & that nothing can be so strong  
to pull hym out of his gods handes:  
not for his owne strength, but that  
god doth holdeth him, as stranger  
the sk. D. 11. as were they sealed,  
S. John in his revelation speaketh  
whan he sayth: That of every tribe,  
there were xii. thousand sealed: and  
S. Paule teacheth Timothy, that  
this ground: worke stande stronge  
haunge this seale: the sk. D. 11. know  
eth who he is, so: as noble men  
and wyse men heare a love to theyr  
servantes, and so: a wytnesse of  
the same, wyll geue theyr outwarde  
Coignissance, Wadge and byderer,  
whereby they maye be knownen  
from other and sturth byp the  
myndes to love hym agayne by  
suche tokens: Sooe Godde wyll  
bothe by his c. Spyrte / potore

God sea,  
leth the co-  
sciences of  
hys people  
with the  
holy ghoſt.

Renel. vii.

ii. Tim. ii.

7 + 1. 1000

1000

hys



# An Exposition upon

his loue into our hartes, and let vs  
 see the care that hee taketh for vs,  
 and will also by outwarde sacra-  
 mentes, as badges manifeste for his  
 people, and by the same Teale vs sure  
 ly to him selfe and sure as vp to  
 loue him againe, and take diligently  
 to our dutie: for euery his wordes and  
 promises shall for fauourable defende  
 their seruantes: let them not doubt  
 but good that is worde of it shall will  
 defend his people from all dangers  
 and longes, bee they neuer so man-  
 y & so great, if they would aduise  
 ly in faith and vpon him in the day  
 of their trouble, forsake their owne  
 strengthe with the antipolary & trust  
 in him onely: for Dauid sayeth  
 well: the hope is not delym in the  
 strengthe of man, nor the strong  
 legges of manne; but the hope is  
 well pleased with them in the which  
 feare him, and with them that trust  
 in his mercie.

There is no waye sooner to pro-  
 uoke Goddes anger and make hym  
 to forsake vs in trouble, than to trust  
 to our selues, & in our owne wytte,  
 strengthe

psal. 14 7.

# the Prophecie Aggeus

strength and policie; for that is as  
much as to take the prayse to oure  
selues from him, and mistruste God  
that began not or will not defende  
vs, and although we muste not trust  
in oure selues, yet wee muste vse all  
meanes whiche he hath ordeyned for  
our defence. For as we must be dili-  
gent to doe al good workes, and not  
put our trust of saluacion in them,  
but sape with Saint Luke whan he  
haue done all that I commaunded  
you, sape ye bee vnprofytable ser-  
uauntes: so wee muste vse al wayes  
laweful, to defende oure selues, and  
yet sape, our helpe is from the Lorde  
whiche hath made both heauen and  
earth: he hath ordeyned such meanes  
to saue vs by, and workes by the  
same our deliuerance. whan plea-  
seth him: and some tymes to shewe  
his power, he deliuereth vs without  
suche ordinarie meanes.

And why wyll God thus saue  
them: for anye goodnes in them,  
whiche had so longe forgotten him &  
his house: or for their good workes,  
who had so long bene so disobedient

no,

Although  
wee muste  
vse all lawe-  
full mea-  
nes, yet  
trust onely  
in God.

Luc. xvii.

psal. 124.

### **2. An Affidavit upon**

god helpeth  
vs for his  
chone sake  
and not for  
oure good  
nesse. Is. 43.

No. llll. ff.

no, but euen bycause I haue chosen thee sayeth the lord. This is the first and chiefest cause, why he bestoweth his goodnes vpon anye people, euen bycause hee hath chosen them in Christe afore the worlde was made: and so; this cause he continually bestowinge his blessinge to the ende vpon them whom hee hath chosen. ¶ Hauke reasoninge of this matter putteth two causes, wherefore God should be loue, iustitye and chole vs: eyther freelye of grace and mercye sayeth hee; or so; the goodnes of our woorkes. If it should be so; our woorkes, than (saith he) it can not be of grace; and if it bee of free grace) loue & mercye; than is it not so; our woorkes. Neither past nor to come: so; than grace shall not be grace sayeth he; if it were not thus freely giuen, If God should chole vs so; any goodnes in vs, than hee should but doe one good tūne for an other, & freelye without rewarde, doe nothing, which is still against his nature, that doeth good so; euill, yea & where he seeth no possibilitie of goodnes or



the Prophete Aggeus.  
rewarde too bee looked for, who  
hathe gyuen him anye thinge firste,  
and hee shalbe recompensed agayne Roma. xi.  
saythe Sapiente Paule: as though he John. xiii.  
he shoulde saye: no me, I haue chosen  
you, and ye haue not chosen me. I saye  
Christe to his Disciples and Apost-  
les, And as he thus chose them, so he  
chooses al whiche he chooses: and so he  
will declare his free grace, lone, and  
mercy, to al whiche he has freely, euē  
because it pleased him to chose them,  
and they deserued not to bee chosen  
of him, but rather to be caste awaye  
from him. And when God promysed to  
deliuer his people in lyke distresse,  
by his Prophete, he sayed: for myne  
owne sake: for myne owne sake. I  
will doe it, not onely thus in bodie,  
lye deliuerance, but in forgiveness  
of sinnes he sayes lyke wyse: it is I:  
it is I: whiche forgiveth the sinnes  
for myne owne sake. Thus freely  
God our heavenly Father, for the  
lone whiche he beareth to vs in his  
sonne Christe, in whome hee hadde  
chosen vs from the beginninge, and  
for whose sake he continueth his sa-  
Fl. i hour

Isai. xlvi.  
Isai. xlii.

Gods will  
is the first  
cause of al.

**An Exposition vpon**  
Hout to vs (be: y tape) bestowes all  
his blessings freely on vs both in  
bodye and soule; in this lyfe and af-  
ter. The will of god is the first cause  
of all good things, and what  
he will all things workes and obey  
him: what he will not they may  
not do: (so because his willinge of  
goodnes is his freewill and there  
is no other cause of our  
saluation. If he should be forced

than grace shuld not be grace sayeth  
he; if it were not thus freely gyuen,  
If God should chose vs for any good-  
nes in vs, than hee shoulde but doe  
one good turne for an other, & freely  
withouin rewarde, doe nothing, whi-  
che is contrarye against his nature, that  
doeth good for euill, yea & where he  
seeth no possibilitie of goodnes or

re,

the propete Aggeus.

shall turne to the beste, to them tobi:  
che loue him, bee the troubles neuer  
soo manye and greate, that mannes  
witts can not tell howe to escape.  
Lette kynge and princes fall to  
gether by the eares, kill, murther,  
spewe what crueltie they can, gette  
a; lose what good, waite, fighte, a;  
what they can deuise: God will saue god deliue,  
and helpe his people yf it please res his peo-  
ple out of all their troubles. Wilham ple out of al  
the dangers.

lye origueta. he, oue in. he  
of sinnes he sayes lyke wyse: it is I:  
it is I: whiche forgyueth the sinnes  
for myne owne sake. Thus freelye  
God oure heauenlye Father, for the  
loue whiche he beareth to vs in his  
sonne Chyste, in whome hee hadde  
chosen vs from the beginninge, and  
for whose sake he continueth his fa-

fl. i

uonr

Isai. xlii.

Isai. xlii.



An Exposition vpon

honor to vs (he: I saye) bestowes all  
his blessings freelye on vs bothe in  
bodye and soule; in this lyfe and af-  
ter. The will of god is the first cause  
of doyng all good thinges, and whā  
Gods will he will all thinges worke and obey  
is the firste him: and whā he will not they stay  
cause of al. and cease: so bycause his choyse of  
vs cometh of his freewill and mercy  
it is the firste & chieffest cause of our  
saluation. If he shoulde bee stirred  
to choyse vs for anye goodnes whiche  
he foresees in vs, that is ener vnpro-  
fite, or for anye other cause in vs or  
without vs, than he shoulde not bee  
the firste cause and moouer of all  
Ages. r vii. thinges, as S. Luke sayeth: In him  
we lyue, be and moue. That whiche  
moues any other thinge is in na-  
ture afore that whiche is moued, and  
is better, stronger and wyser: but  
to saye that anye thinge is stronger,  
wyser, or better than God, is trea-  
son and blasphemye to his maiestie:  
therefore his will is the firste cause  
of all our goodnes.

Thus our good God teaches vs,  
& comforte his people that al thinge  
shall

**the Prophecie Aggens.**

shall turne to the beste, to them whiche  
che loue him, bee the troubles neuer  
soo manye and greate, that mannes  
witte can not tell holde to escape.

Lette Kynges and Princes fall to  
gether by the eares, kill, murther,  
shewe what crueltye they can, gette  
o: lose kingdoms, warre, fighte, o:  
what they can deuyle: God wil saue

and deliuer hys people yf it please  
him oute of all their handes.

Whan Pharao persecuted the Jewes thro:  
roughe the redden sea: God saued hys  
people and drowned the Egyptians:

In the wilderness whan Seon and  
Ogge, two mighty kinges denyed  
them vitayles and passage, God

destroyed them both and gave their  
lands to his people. After they came  
to the lande promysed he droue oute

vii. mighty people, and delte it to  
the Jewes: and when all the hea:  
then people whiche dwelt rounde a:  
bout them, made warre agaynst

his people he destroyed them all. In  
Babylon when they were prisoners  
vnder Balthasar kinge within the

citie, and Darius kinge of the Me:  
des,

god deliues  
res his peo:  
ple out of al  
daungers.  
Exodi. xiiii

Num. xxi.

Actes. vii.

Daniel .v.

An Exposition vpon

des, with Cyrus the kynge of the  
Persians, beseging the Citie round  
about that none should escape, whē  
the citie was taken, god dyd not on-  
ly deliuer his people from all the  
cruell handes of these thre mighty  
kinges, but gaue them suche fauour  
in the sight of Cyrus that he not on-  
ly hurte them not, but set them at  
libertye, sente them home to theyr  
countrye, gaue them lycens to buyld  
this temple, restored their Jewels  
whiche Nabucadnezer tooke awaye  
and gaue free lycens to euerye man  
to helpe them with money as much  
as they woulde, who coulde haue  
thought goddes people shoulde haue  
bene nowe deliuered oute of the  
handes of thre Heatheninges, be-  
yng all their enemies and myghte  
haue slayne them lyke sheepe: whan  
Haman hadde gotten lycens of the  
kinge to destroye the Jewes & made  
a galowes for Mardocheus: god sent  
Quene Ester to save his people, and  
Haman was hanged on his owne  
galowes, whan Darius was slayne  
by Alexander and the kyngedom  
brought

Ester. vii.



the Prophete Aggeus.

brought to the Bretians: Alexander  
comming to destroye Ierusalem by  
cause they denyed him tribute, god  
soo turned his harte that he entrea-  
ted theim well, submitted hym selfe  
to the hyghe Prieste metynge hym  
with the other Priestes in theyr  
priestlye apparel, and confessed their  
god, to bee the true God. When the  
Romanes conquered the Bretians,  
and the Iewes were vnder the rule  
of the Romanes, thei dyd not great-  
lye harme theym untill they cruci-  
fied Christe, and denyed him to bee  
their god: saynge, his blood be vpon  
vs and vppon oure chyldren. In the  
cruell persecutions afterwarde the  
more sorow was layde on goddes  
people, the more they entreated.  
Thus in all ages god deliuered his  
out of trouble, or els taketh them to  
him self by some glorious death. In  
these our dayes, when the myghty-  
est Princes of the worlde stryue and  
feght cruelly, who shalbe the grea-  
test, rather then godlyest: God pro-  
vydeth alwayes some corner for his  
to flee into, where they maye serue

Mat. xxvii.

Jf iii.

hym.

**An Exposition vpon**  
hym. And if they be persecuted from  
one place, he prepares an other to re-  
ceave them. And although persecu-  
tio was great amonges vs, yet God  
shewed hym selfe more glorious,  
myghtye, and mercysfull in streng-  
ning so many weake ones to dye for  
hym, than in so mercysfullye prouy-  
dng for them which were abroad,  
although both be wonderful. What  
glorious crakes made proude perse-  
cutoures, that they woulde make  
goddes pooze banysed people, to  
eate theyr syngers for hunger, but  
they had plenty for al the others cru-  
eltie: Gods holye name be praysed  
therfore. What a mercye of God is  
this, that where we deserved to be  
cast from hym for euer, because of  
our wickednes, he nowe corrected  
vs gentelly: and called vs to this ho-  
noure, that he punished vs not so  
much for our owne synnes, as that  
he called vs to the promotion of bea-  
ryng his crosse, witnesse to the  
worlde his trueth, and vouched safe  
to proue, teach, and confirme others  
in this his trueth, by our wytnesse  
bearyng.

the <sup>2</sup>Prophete Aggeus.

bearynge. He called vs to the same  
honour, that he called his owne son  
Christ Iesus, in sufferynge for his  
names sake, that wheras we suffer  
with hym, we shalbe glorified and  
raigne with hym. Let the cruell pa- Rom. viii.  
pisses consider therefore howe God  
hath deliuered his people out of their  
handes, fulfilled this his promise,  
and kepte vs safely, lyke his priue  
signet, in these miserable dayes of  
theyr persecution. Let the blouddye  
Byschoppes, boyde of all religion, &  
chaungynge with the worlde, to fyll  
theyr fylthy bellies, although they  
would nowe make men beleue they  
would be constant, and defende that  
whiche afoze they proued true by  
othes and doctrine. Let them, I say,  
consyder whether they, or the simple  
soules whiche they tormented haue  
gotten the victorie. The simple soule  
offered hym selfe to dye, rather then  
to offer god by supersticion or Ido-  
latrye. The proude Cayphas threa-  
tened fyre and fagotte, yf he forsoke  
not his true faith. Thus whyleste  
they strue for religion, and not for

gods peo-  
ple haue  
the victorie  
by suffer-  
inge.



An Exposition vpon  
lyke the pooze members of Chyſte  
holde faſte their faith, and the proud  
prelate with his tormentes can not  
ouercome gods ſimple ſheepe. They  
ſtryde not for life: but the ſimple mā  
offereth it willingly: and ſo god e-  
uer confoundes the wiſedom of the  
world and is glorified in the fooles  
and abiettes. God for his mercye  
ſake graunt all his lyke bold-  
nes to withſtande their  
crueltye, whan ſo e-  
uer God ſhall  
trye vs.

1 JU 55 A prayer

A prayer.



**M**ost righteous iudge  
and mercifull father  
whiche of loue vydde  
promyse thy people  
beynge negligent in  
buildinge thy house,  
that by suche sharpe coꝛrection, they  
might be stirred vp, to doe their due-  
tye, and so haue pleased thee: we ac-  
knowledge and confesse before the  
woꝛlde and thy diuine maiestye that  
wee haue no lesse offended thee in  
this behalfe than they haue done, and  
that foꝛ al the sharpe plagues which  
you layde vpon vs, we coulde not a-  
wake oute of our deadlye slepe, and  
foꝛgetting the earnest promotion of  
thy gloꝛye and true religion, but ra-  
ther consented to the persecution of  
thy true and faithfull people, vntill  
nowe that of thy infinite goodnesse  
by geuinge vs a gracious Queene, &  
restoringe the lighte of thy woꝛde,  
thou haste letten vs taste of the trea-  
sures of thy mercyes. Wee sal down  
flatte therefore before the thꝛone of  
grace, desiring pardon of this great

An Exposition vpon  
negligence and of all our former of-  
fences, and praye thee that thou wilt  
not deale with vs as we haue deser-  
ued, but as of thy own free wil thou  
promised thy people falling earnest-  
lye to thy worke and restoringe of  
thy temple, that from thence fore-  
warde thou wouldest blesse all their  
worckes and fruites, ouer thow we  
their enemies and saue thy people,  
that thou wouldest make that house  
also more glorious than the firste,  
by the preachinge of thy Gospell:  
so wee desire thee for Chyistles sake  
to bee no lesse, good and gracious  
Lorde vnto vs, yet ones agayne go-  
ynge about to restore thy true reli-  
gion troden downe and defaced by  
the cruell papistes. Sende furth O  
Lorde manye suche faithfull prea-  
chers as wil sette out thy glorie vn-  
feynedly: open the hartes of thy peo-  
ple that they may see how farre more  
acceptable vnto thee is the lyuely  
preachinge of thy holy woorde, than  
all the glitteringe ceremonies of  
paperge: deliuer vs we beseeche thee  
from



**the Prophete Aggeus.**

from all our enemies, saue and pre-  
serue our gracious Quene as thyn  
own signet, indue her & her counsell  
with suche reuerent feare of thee,  
that all policie whiche is contrarie  
to thy woorde sette apart, they may  
bryghtly seke and maintayne thy  
true glorie. Minister iustice, punishe  
sinne and defend the right, cōfound  
mooste myghtye god and bryng to  
naughte all the deuyles of suche as  
go about to ouerthrowe thy woorde  
and true worshippinge : open our eyes  
that we maye see howe derelye thou  
hast loued vs in Iesus Christe thy  
sonne our lord, hold vs fast, O lord,  
of hostes, that we fall no more from  
thee, graunt vs thankfull and obe-  
dient hartes that we maye encrease  
daylye in the loue, knoweledge, and  
feare of thee: encrease our faith, and  
helpe oure vnbelefe, that we beyng  
prouyded for, and releued in all oure  
needes by thye fatherlye care and  
prouydenice as thou shalte thyncke  
good, maye lyue a godlye lyfe to the  
praysse and good example of thy peo-  
ple

An Exposition vpon  
ple, and after this lyfe maye reigne  
with thee for euer, throughe Chyfte  
oure sauoure, too whom with thee  
and the holpe ghoſte, three perſons  
and one God, bee prayſe and  
thanckes geuynge in all con-  
gregacions, for euer  
and euer.  
Amen.

¶ Imprinted at London by  
Wylliam Seres, dwelling at  
the Weſt end of Paules  
church, at the ſigne  
of the Hedge  
hogge.

1 JU 55

¶ Cum Priuilegio ad Imprimendum ſolum.

